女性的日本社会の権力構造と言論統制

大塚いわお

THE POWER STRUCTURE AND SPEECH CONTROL IN FEMININE JAPANESE SOCIETY

Iwao Otsuka

日本の
フェミニズムは
インチキだ！

大塚いわお

JAPANESE
FEMINISM IS
FRAUDULENT!

Iwao Otsuka

Table of Contents

□□□□□□□□□□□□□□□□□□□□□□□□□□□□
□□□□□□□□□□□□□□□□□
□□□□□□□□□□□□□□□□□□□□□□□
□□□□□□□□□□□□□□□□□
□□□□□□□□□□□
□□□□□□□□□□□□□□□□□□□□□□□□□□□□□
□□□□□□□□□□□□□□□□□
□□□□□□□□□□□□□□□□
□□□□□□□□□□□□□□□□□□
□□□□□□□□□□□□□□□□□
□□□□□□□□□□□□□□□
□□□□□□□□□□□□□□□
□□□□□□□□□□□□□□□□
□□□□□□□□□□□□□□□□□□□□□□□□□□□□
□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□
□□□□□□□□□□□□
□□□□□□□□□□□□□□□□
□□□□□□□□□□□□□□□□
□□□□□□□□□
□□□□□□□□□□□□
□□□□□□□□□□□□□□□□□
□□□□□□□□□□□□□□□□
□□□□□□□□□□□□
□□□□□□□□□□□□□□□□□□□□□□□□
□□□□□□□□□□□□□□□□
□□□□□□□□□□□□□□□□□□□□□□
□□□□□□□□□
Superficial norms and practical norms in Japanese society
Japanese feminism is fraudulent!
Japanese feminism ignores the strength of Japanese women
Society, Family and Japanese Feminism
Japanese corruption and women

Japanese feminism and monsterized Japanese women
World feminism is fraudulent!
Japanese feminism and study sessions
Japanese feminism as a discipline
Japan's "Leave Asia, Enter Europe" policy, Japanese men and Japanese women
Save the Japanese men, please!
Japanese society is playing the patriarchal game
A Japanese woman as a super Hannya
The Acceptance of the Japanese Constitution in Japanese Society and the Role of Democracy
The consequences of the introduction of Western feminism into Japanese society
The problems of Japan's left
The Japanese Government (Japan's superiors) is a woman
Social Gender Differences and Japanese and World Societies
Japanese Society and Official Rule
Dominant subordination among women's societies
Feminine society, masculine society and textbook beliefs
Free speech in Japanese society
On the Theory of Japanese Social Supremacy
The Limits of Gender Comparisons of Social Status in Japanese Society
Domestic life and gender power relations in Japan
Speech control in masculine societies and Western feminism
Women's Society Japan and Science

[illegible]

[illegible]

[illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] G [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]H.Triandis[illegible]

[illegible]vs[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]3[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]2019[illegible]9[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

>

>

>

>

>

>

>

>

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]2019[illegible]9[illegible]

[illegible]

[illegible]

[illegible]24[illegible]24[illegible]

[illegible]

[illegible]

[illegible]24[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]2019[illegible]9[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

□□□

□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□

□□□2019□9□□

□□□□□□□□□□

□□□□□□□□□□□□□□□□□□□

□□□□□□□□□□□□□□□□□□□□

□□□

□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□

□□□□□□□□□□□□□□□□□□□□□□□□□□□

□□□

□□

□□□2019□9□□

□□□□□□□□□□□□□□□□□□□□□□□□□□

[illegible]

[illegible]2019[illegible]10[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]2019[illegible]10[illegible]

[illegible]

[illegible]

[illegible]2019[illegible]10[illegible]

[illegible]

[illegible]
[illegible]
[illegible]

[illegible]

[illegible]

[illegible]

[illegible] JR [illegible] AI [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]2020[illegible]3[illegible]

[illegible]

[illegible]2020[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

□□□2020□4□□

[illegible]

[illegible]

[illegible]2020[illegible]6[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

2020 5

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]2020[illegible]5[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

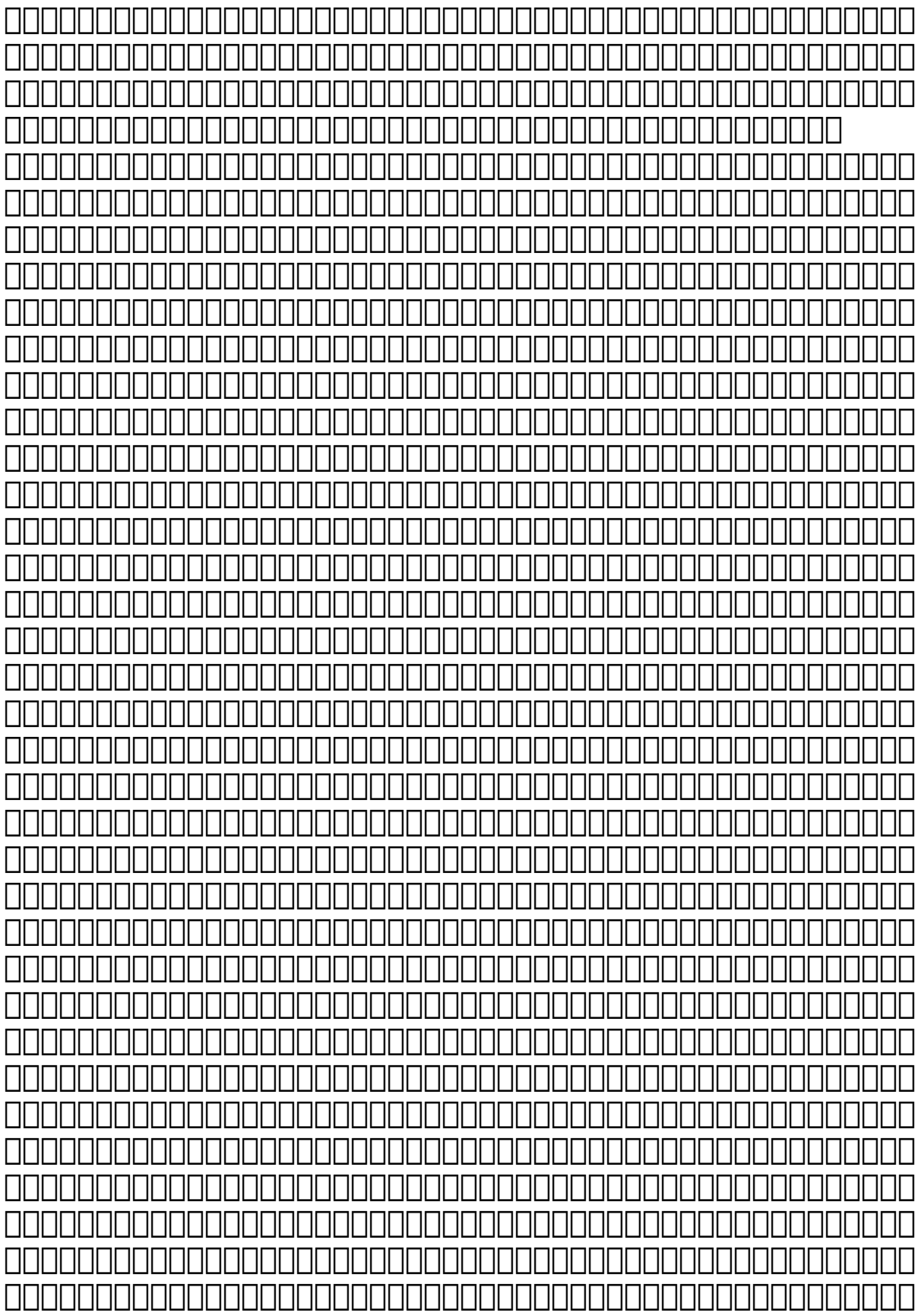
[illegible]2020[illegible]5[illegible]

[illegible]

[illegible]

[illegible]

[illegible]



[illegible]

[illegible]

[illegible]

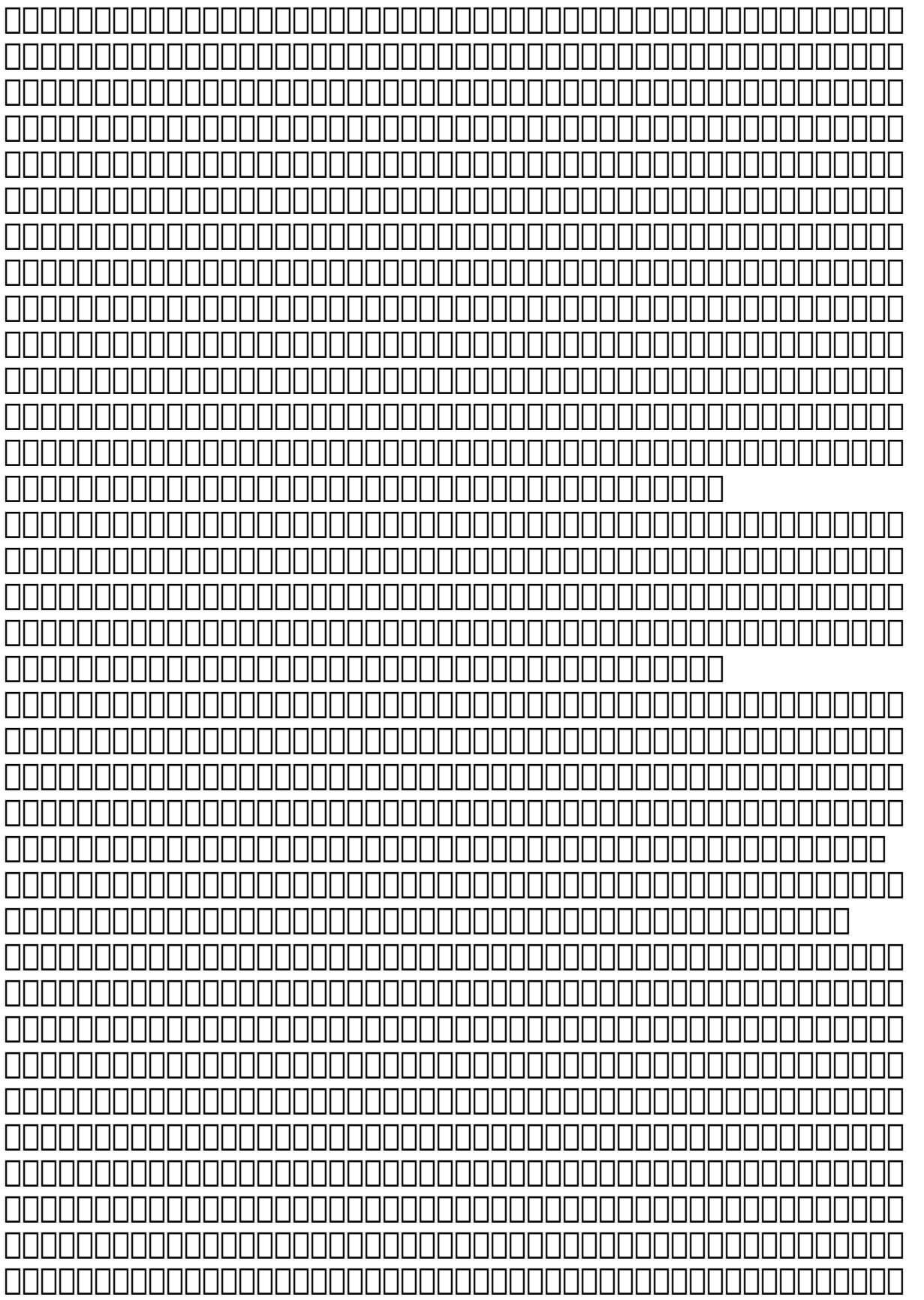
[illegible]

[illegible]2020[illegible]5[illegible]

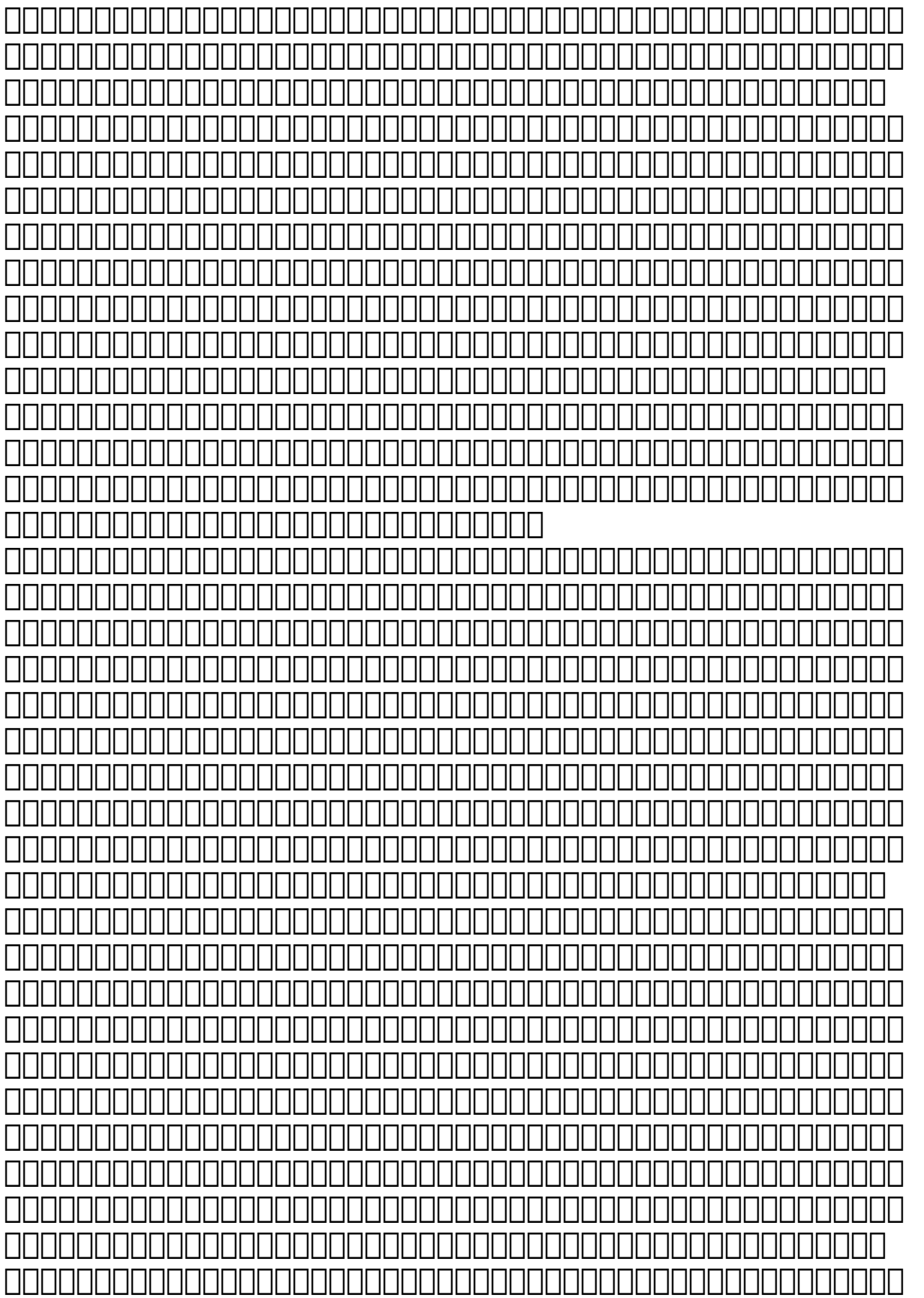
[illegible]

[illegible]

□□□2020□5□□



2020 5



[illegible]

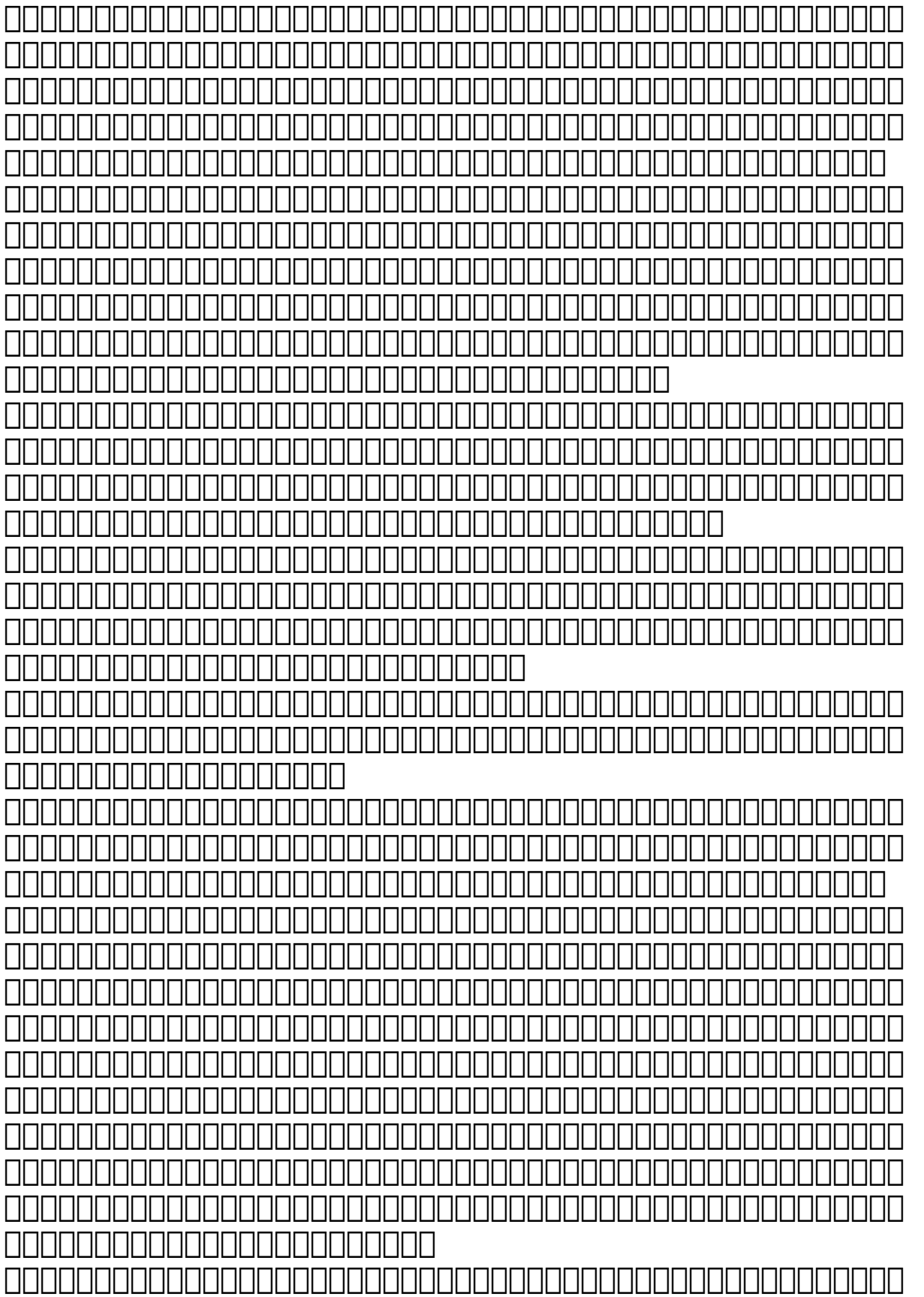
[illegible]

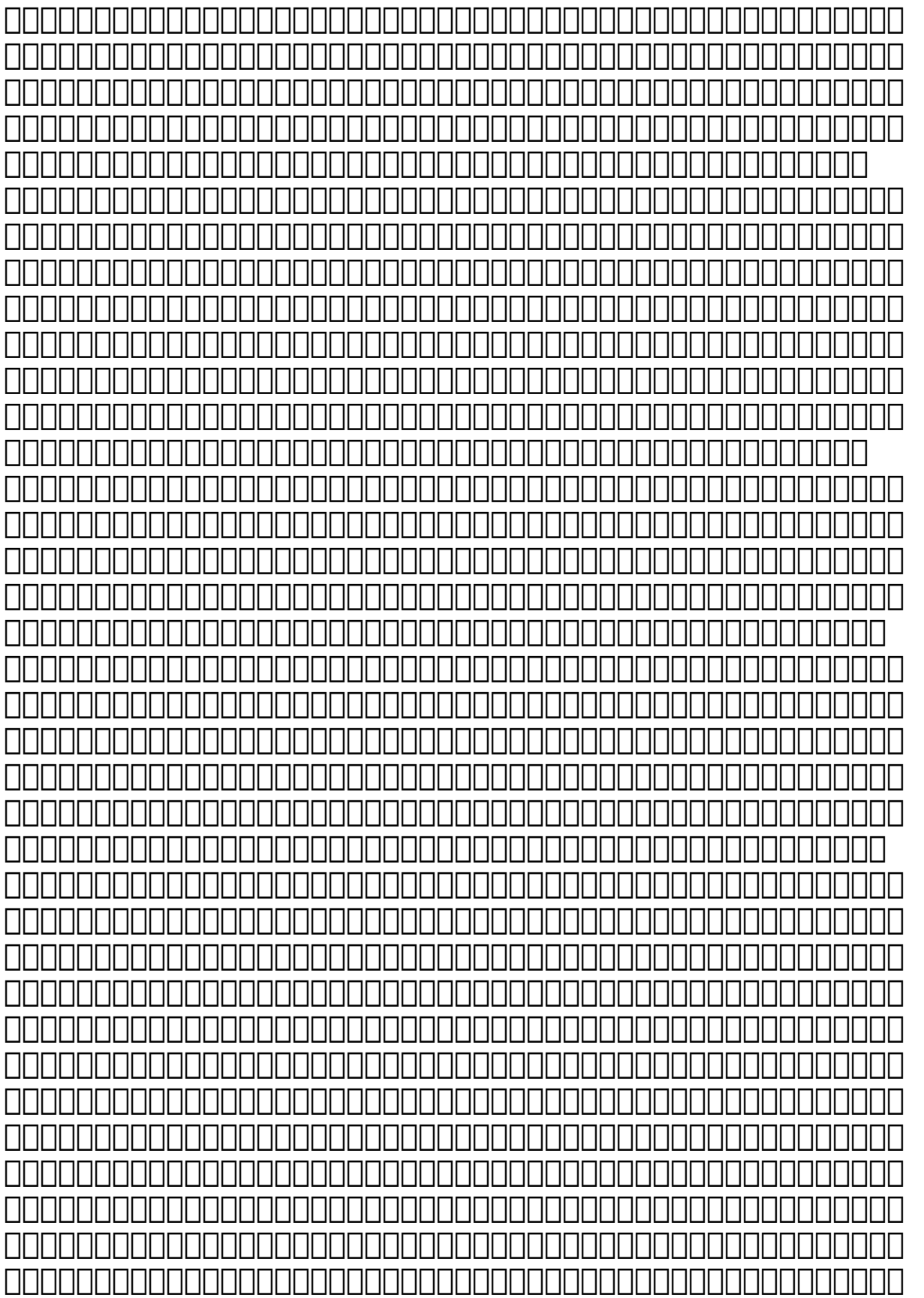
[illegible]

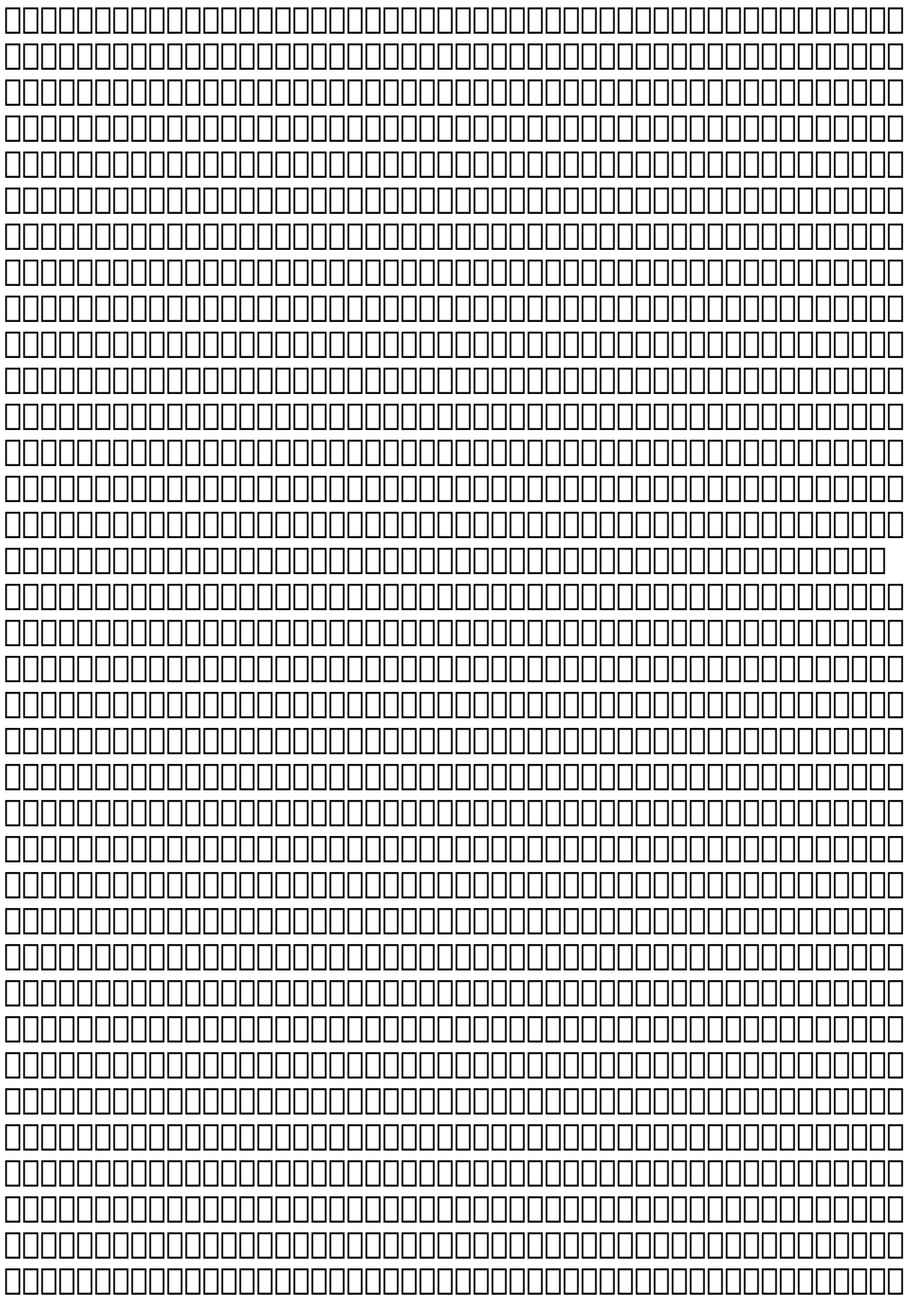
[illegible]2020[illegible]5[illegible]

[illegible]

[illegible]







□□□2020□5□□

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]2020[illegible]5[illegible]

[illegible]

[illegible]

[illegible]
[illegible]2020[illegible]5[illegible]

[illegible]

[illegible]

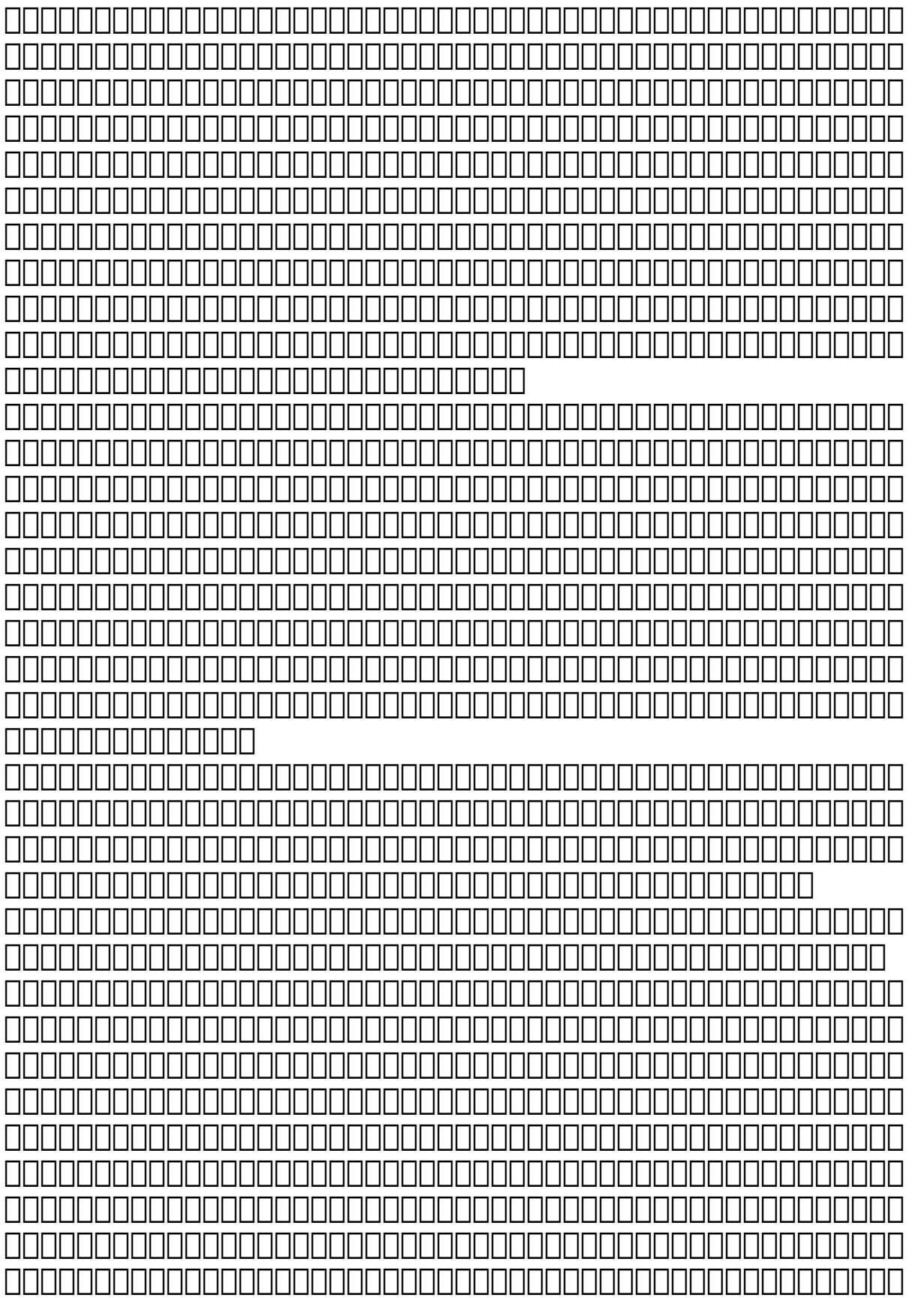
[illegible]

[illegible]

[illegible]

[illegible]

[illegible]



[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]2020[illegible]5[illegible]

[illegible]

[illegible]

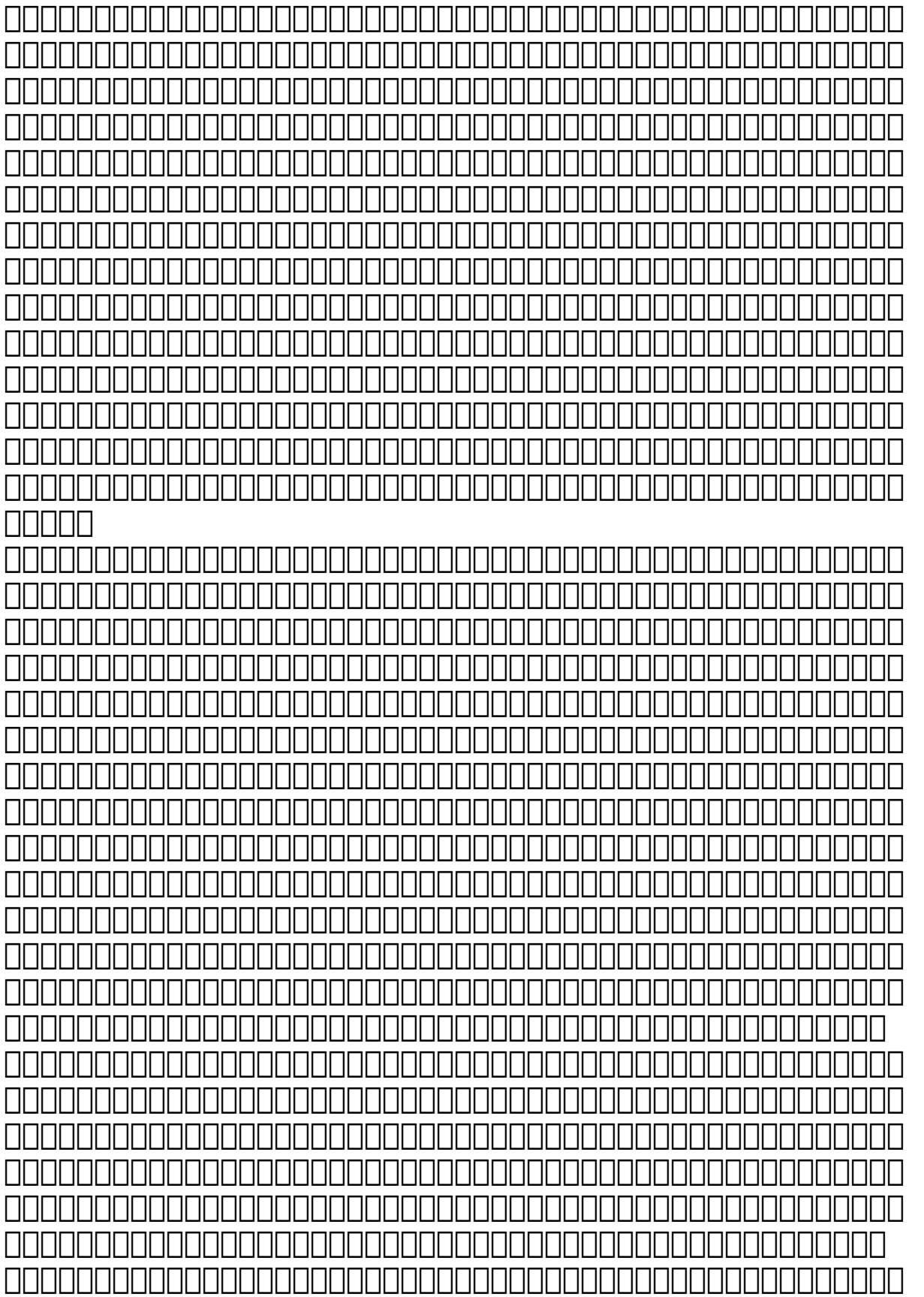
[illegible]

[illegible]2020[illegible]5[illegible]

[illegible]

[illegible]

[illegible]



[illegible]

[illegible]2020[illegible]5[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]2020[illegible]5[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]2020[illegible]5[illegible]

[illegible]

[illegible]

[illegible]2020[illegible]5[illegible]

[illegible]

[illegible]

[illegible]

[illegible]2020[illegible]5[illegible]

The Power Structure and Speech Control in Feminine Japanese Society

Iwao Otsuka

Japan is trying to conceal village society with the whole country -"Europe and the United States Dewa-No-Kami" and speech control-

Japan, both the government and its citizens, are confident that they have acquired Western-style liberal democracy and have become a member of advanced Western countries.

Therefore, it seems as if the government and the people are working together to desperately conceal the fact that the foundation of society is still a wet, old-fashioned, traditional rice farmer-type village society. appear.

village society is an old, already disappearing society. We believe that we have actively integrated and taken initiative in dry Western culture, and that society and life have achieved Westernization. Is dominant in Japan.

Western rash Japanese are not aware that they are members of village society. I think he is a member of Western Europe.

Even in the context of Japanese sociology, the Japanese village society was a late feudal era, and modern Japanese society has modernized to the level of Europe and the United States and acquired liberal democracy, or has become so. They are working on textbooks on the premise

that they are going on. village societies rarely appear in social textbooks.

If you do not think so, or if you admit that the foundation of Japanese society is a traditional village society by publicly exposing it to the outside, Japan is a foreign entity that is not a friend of advanced Western countries. There is a fear and anxiety that Japanese people will be unable to be part of the developed countries of Europe and the United States, and that they will be separated from the developed countries of Europe and the United States. I feel that this is a major factor in trying to conceal the existence of the village society, which is the foundation of Japanese society, on a country-wide basis.

Since the West is a pastoral society in which each individual is separated and separated, it is quite questionable whether or not they have the ideology of Japan's village. Rather, racial discrimination between white and yellow races is likely to cause Japan to leave Japan.

Japan is a double standard society. The word of mouth often calls for a move to the Western style (democracy, freedom, etc.), but it is blamed, bullied, and divided into eight parts for the actual actions that do not fit traditional village societies. Don't be fooled by the appearance.

Japanese social scientists are members of village society of a Japanese scholar's village, but nothing can be argued without going through Western and North American theories.

The Japanese, both the Constitution of Japan and the Constitution of Japan, are both European and American politicians.

Listening to what Western Europe and North American countries have said, Japan is working hard to become a “gender equality country with no gender division of labor at work or at home” based on Western European and North American countries. Ignore the fact that my country was originally a strong society of women and mothers, I just remember that it would be the “country where women have advanced into society” by Western and North American standards.

Alternatively, Japan has been defeated by the United States in the Pacific War and is under the effective control of the United States, and the Japanese village society has become an "anti-American" that is against American liberalism and democracy. It can be seen that Japanese members of village society who cannot resist and can not criticize the strong existence are trying to survive by concealing the existence of the Japanese village society for the time being.

Unlike China, Japan actively argues that freedom of expression is allowed in Japan, but in fact, the people who believe in freedom are the U.S. Coming from a feminine authoritarianism that relies on U.S. authority to be safe and error-free if you listen to the strong Americans for the time being to insist on liberalism and democracy It is thought to be a temporary phenomenon while the United States ruled Japan. The Japanese do not acquire freedom from the bottom of their hearts, but because liberalism has authority and power, it is a feeling that they should follow themselves.

On the basis of that proof, Japanese society demands a great deal of coordination and coordination with the surroundings of the company, and as a whole, unites and acts as a group, and demands that individuals be dissolved and disappear within the corporate organization. There is no privacy, individuals are personally bound by the company, and it is

natural to have no freedom of action. At present, it is in a position where the way of society is fundamentally different from that of a nomad, which is close to a nomad, where individual free behavior is easily guaranteed, and it is not possible to publicly acknowledge that to the world. Japanese society.

Originally, Japanese who were absolutely obedient to the government were obliged to obey the supermarket America and Western Europe, where Japan was unlikely to be military and culturally superior. It is difficult to make an assertion about it because it is psychologically scary.

Patriarchal societyUnder the rule of the United States, Japanese who did not want to change their society, went on a strategy to completely hide and obscure the existence of the Japanese village society of motherhood, It continues. It was a taboo to declare a motherhood society or a village society.

The Japanese village Society is anti-American, contrary to American liberal democracy itself. This is why Japanese members of village society avoid talking about village society. Similarly, the Japanese women's and motherhood societies are anti-American, contrary to their own American patriarchy. This is why Japanese women avoid talking about the Japanese female community. The Japanese are afraid of talking about a free democracy, a patriarchal society, or a male society that fulfills the wishes of America on supermarkets. Indeed, "super phobia", "American phobia" or "Western phobia".

Japanese members of village society fear the West in the late Edo period because of their overwhelming force and advanced Western modern culture, forcibly opening their nations to Western powers and concluding an inequality

treaty. Despite resisting death and madness like a Squadron, he was completely defeated and defeated, occupied the country, unilaterally enacted laws such as the Constitution of Japan of a different culture, and thereafter the powerful US military in Japan The historical situation in which Japanese national villages themselves have to be complied with the United States by force is a source of strong trauma and fear for Japanese members of village society.

Both traditional Japanese village societies and traditional Japanese women's societies are subject to taboo, cover-up, criticism, and superficial extermination for today's Americans who are effectively controlled by the United States.

The inability to publicly admit that Japanese society is a village society, and trying to conceal it with the whole society and the whole people, in other words, ignore the discourse asserting that Japanese society is a village society, In this respect, modern Japanese society can be said to be a speech-controlled and regulated society without freedom of speech.

In Japan, since the Meiji era, Europeanism has been in effect since the present. Indeed, the introduction of European and American artefacts, their improvement, and their sale to the world made a great profit and financial success, which was the right choice.

However, no matter how much Japan and the Japanese are trying to Westernize both physically and mentally, the way of doing so is feminine and maternal based on psychological and emotional integration with the United States and Europe. Japanese self-responsibility and independence, tolerating disparities, taking risks actively, and taking the initiative to open up the unknown territory The Japanese can

never acquire the masculine and paternal spirit from the bottom of the heart It is.

For 70 years after the defeat, the United States was effectively ruled by the United States, and the Japanese nationality seemed to have changed.

Japan emphasizes good friendship with the United States, which is the strongest in the Japan-U.S. Alliance, but the reality is that group behavior is the highest priority, as opposed to individualism and liberalism in the American society, and that individuals are subject to long-term control and restraint. An anti-American society that stubbornly maintains a village society and a women's society without freedom and privacy.

The Japanese are trying to hide all events that are inconvenient for promoting Europeanism. What's interesting is that they look and negate hard, but obey the old-fashioned absoluteness where they can't see. The rules of Japanese village society and the existence of mother-in-law are typical examples.

The reason why Japanese people desperately conceal their villages and women's communities and only keep their eyes on the West is thought to be so scary in the West that they do not want to go against it. If the Japanese are so afraid to be viewed as anti-Western, they should simply stop themselves as villages and women's societies, but that is why they are trying to defend them with all their power.

The only reason Japanese sociologists can dwell on the import and enlightenment of Western social theory is that by imitating the westernization of Japanese society, the potential of the Japanese village society, women's society, and motherhood society with anti-Western characteristics It

is a strategy to hide perpetuation from Western societies. This is typical of Japanese feminism.

Japanese people desperately deny and ignore the anti-Western characteristics of the Japanese village society and the female society, and explain that Japan is democratizing. I don't want to be punished by supermarkets in Europe and the United States, so I try to hide my village and women's societies.

Japanese members of village society are desperately trying to improve their appearance by introducing desperately Western behaviors so that their anti-European nature will not be attacked by supermarkets in the West. That is the true fact that European and American Dewa-No-Kami are mass-produced in Japanese society. Japanese sociology, which is full of introduction and introduction of Western theory, is one such type. The Japanese of Dewa-No-Kami of the United States and Europe are prominent, but recently the subspecies of the United Nations Dewa-No-Kami are also prominent.

If Japanese women admit that they are strong in Japanese society, they will become anti-Western, so they desperately say, "Japanese women are weak! They are discriminated against!" Is going. Japanese women's studies and feminism are Japanese women's strategies to relieve the supermarkets of the West.

There are two types of Japanese who follow the United States. Both are apparently in the West, so it is difficult to tell them apart.

-Authoritarian traditional members of village society who want to keep following the US because the United States is strong and scary.

 Hidden liberals who want the ephemeral freedom who are tired of the traditional Japanese village society, the strong control of women's society, the strength of mutual monitoring, and the lack of freedom.

The distinction between the two can be made based on the result of the Japanese villager degree judgment test.

The Japanese are very much grateful for the Western culture and try to acquire them, while they are ridiculous against China, North Korea and South Korea. Japan admits that its social base is still a village society, admits that it is akin to China, South Korea and North Korea. Are people working so hard to avoid it?

So, I think they ignore it without teaching them, such as the textbooks on geography in high schools in Japan, the textbooks on sociology in universities, or the fundamental differences in the way societies between farmers and nomads. If taught, Japan would be taught that it was a rice farmer's society far from the nomadic societies of Europe and the United States. Is so far away that it becomes a category with China and Korea, which they want to avoid.

Modern Japanese are subordinate to the United States, Europe, and China. What the West says is absolutely obedient. On the other hand, China and South Korea will be exposed to hostility and be ridiculous. Ignore the opinion that Japanese nationality is closer to China and South Korea than Europe and the United States.

While Japan only looks at Europe and the United States (China and South Korea look down), China and South Korea look at both Europe, the United States and Japan. This is why Japan cannot beat China and South Korea in the manufacturing industry. China and Korea will further

improve the Japanese ones, so their competitiveness will be stronger than the Japanese ones. Japanese village society is not much different from Chinese, South Korean and Southeast Asian societies. It was only a success because the start time of following the US and Europe happened earlier than other East Asian countries.

The Japanese government and its brains did not teach the gender difference between men and women without corroborating the gender differences between men and women, the correlation between women's personality and the national character of Japanese society, and the relationship between men's character and the national character of American society. Even rushing toward feminism and gender equality social schemes that are trying to ignore them, if Japanese society is recognized as feminine, a gap that can not be exceeded with a male-centric patriarchal Western society is recognized. This is because it is inconvenient.

In addition, the existence of the feminine and maternal society in Japan itself is an "anti-American" that is contrary to the American patriarchal society that effectively controls Japan, so it is necessary to hide its existence. It is the same root that desperately asserts Japanese society with male society. The low rank of Japanese brides is discussed, but the heights of mothers and mother-in-laws are not discussed at all.

The exception of Hayao Kawai's theory of Japan-maternal society was accepted by his studying abroad in Western Europe and his theory based on Jung's theory of psychoanalysis, which was established in Western Europe. Developed the work of life in the form of presenting, and successfully tried to take in the roots of the authoritarian psychological tendency to appreciate Japanese and

European artifacts at the top, trying to incorporate all of the European and American artifacts Because it was possible.

Using this mechanism, for example, a small number of Japanese study abroad in the United States and Europe, and once they have achieved results as members of the United States and Europe, they have been recognized and then carefully analyzed and commented on the social system of the Japanese village society. Japan is vulnerable to Western culture, as it is difficult to correlate with other agricultural communities, such as China and the Korean society, and to compare its characteristics with nomadic and livestock communities, such as Arabs, Jews, Turkey, Mongolia, and the United States and Europe. Isn't this a condition that creates a situation in which people have to admit to the world that their Japanese are a different kind of village from the West? That would lead to major changes and reforms in Japanese society.

In any case, fearing of going against the United States like the current Japanese sociology, concealing the actual situation of the Japanese village society and the female society, and trying hard to apply the Western theory to forced import into Japanese society, `` Western US Dewa The state of `` guard '' may be able to know the truth of Western society, but it is inappropriate for knowing the truth of Japanese society, and it is wrong as a social science to elucidate the truth of society Not get. The Western phobia of Japanese and Japanese sociologists is the cause of that mistake. The reason that the Japanese university's liberal arts system is useless may have a lot to do with this "Western phobia."

I am afraid to go against the strong at that time (now the European and American powers). For protection, I am obedient to the strong and obedient, change my theory, or

follow the opinion of the strong (Western powers). Japan's social science is a waste of taxes, a wasteful and useless root cause of unilateral direct imports and mechanical pressure on people without prior verification of whether or not it will be useful in Japan.

Take control of the "government" (government, government offices) in Japan using the U.S. and U.S. departure guardians, the "super government" Europe and the United States, and the United Nations. And a feminine attitude to use.

In that respect, the existence of a Japanese woman is ruining Japanese social science.

In order for Japanese sociology to become a science, it is necessary to change the policy so that the Japanese village society and women's society are properly understood. Japanese sociologists should use their courage to elucidate the actual situation of the current Japanese village society and women's society without fearing that they will be pressured by the United States because their existence is anti-American. Japanese sociologists are themselves Japanese members of village society.

However, it is the rules of the Japanese village society and women's society that Japanese sociologists are attracted to the occasional strong people like the United States, and they do not flutter, obey, flirt, and rebel. It would be considered a natural act as a Japanese villager.

From the perspective of Japanese sociologists, the elucidation of the Japanese village society and women's society is regarded as a whistle-blowing whistle-blowing process. You will get a response saying it is impossible. The reason why Japanese members of village society and women

do not want to talk about the Japanese village society and women's society is that if they talk about it, they will leak information inside the village and accuse the village of whistle. There is a danger of being targeted.

In that regard, the true enemy that hinders the elucidation of the Japanese village society and the female society,

 "Western phobia" of Japanese

 Japanese village society, women's society's own rules for whistleblowing and removal of whistle-blowers against whistleblowers

It is.

Japan's sociologists have the courage to continue pursuing the inner truths of the Japanese village and women's societies without succumbing to the threats of the village and women's societies. Is required.

In addition, for the international positioning of Japanese village society and women's society, other rice farming communities in East Asia (China, South Korea, North Korea) and Southeast Asia (Vietnam, Philippines, Indonesia, Thailand ...) It is necessary to have a common perspective, and it can be said that international cooperation in research is required. This is because the Japanese village society and women's society are not just societies with special characteristics only in Japan, but are considered appropriate as a type of rice farming society. (This is likely to provoke repulsion from the mighty members of village society of a broader class of Japanese society who dislike and dislike South China's still developing nations, hating the same kind of China and South Korea that overtook themselves economically In Although.)

The feminine nature of Japanese village society attracted by strong people and "Europe and the United States Dewa-No-Kami"

In general, women have the property of being attracted, fluttering, and obedient to the occasional strong man. This is an expression of the tendency of women to have children between themselves and the strong man, and to make their genes easier to adapt to the environment and to survive in the future through integration with the strong man's genes.

Since the Japanese village society is a female society, it naturally inherits the above characteristics of women. In other words, it is the nature of Japanese members of village society who want to be attracted, fluttered, united, and deified by the strong powers of each time. This applies to both domestic and international destinations.

The concept of "government" symbolizes this feminine psychology. “Government” is a title given by Japanese members of village society to the top authority who controls the Japanese village society. The reality of the government is, specifically, the Imperial Family and officials of its servants.

Japanese members of village society have deified the Imperial Family of the "Government" and the high-ranking officials who are their servants, and shouted "Her Majesty the Emperor!"

It is Europeanism that the characteristics of this Japanese villager that are attracted to the occasional strong man are

exhibited outside the country. Japanese people who work hard to introduce the Western social system and culture into their own countries, strongly love European and American cultural products, and want to become a Western nation are strong international powers, the Western powers = super government It is a manifestation of the feminine desire to be psychologically attracted, fluttered, and united. This is one proof that the Japanese village society is a female society.

The text of the constitution of the Japanese Constitution, led by the United States, has been deified, and the constitutionalists have long refused to change the phrase. In other words, there is no doubt that government and supermarket governments will do it, and their belief that if they follow them with peace of mind, village communities and their own well-being will be achieved.

The Japanese village Society and the European and American Dewa-No-Kami Are Feared of Being Split by the European and American Countries

The Japanese village society, which is a kind of rice farming society, is a female society, prefers collective action, and values the mutual sense of mutual importance above all. Therefore, if there is a foreign person floating in the village, they will bullily sneak up or ignore it and leave the group, making the village evenly divided. Japanese members of village society can not live if they are thrown out of the village, so try not to be divided into villages, not to leave friends, read the air in the village desperately, try to

harmonize with other members of village society and cooperate I do.

The Japanese bring this sense of Japanese village society and women's society into international relations without thinking. In other words, they assume that the relationship between the great powers of the United States and Europe is the same as that of the Japanese village society. Although Japan is located in East Asia alone, apart from Western countries, I think that the postwar high economic growth achieved modernization of society like Western countries and became a developed country, and became a friend and relative of Western countries. . A typical example is attending a G7 meeting.

In that situation, the Japanese would be ignored by the communities of the Western powers if Japan came to be regarded as foreign by other powers of the United States, and would be separated from the rest of the village, and isolated internationally. And think that they will not be able to live (Japan is isolated from China and South Korea in East Asia). And, against the great powers of the United States and Japan, Japan will be of the same quality and kind as you, will be united, please let the village divide, be desperate to appeal not to leave your friends.

The appeal appears as a social action that Japan desperately imports and blindly introduces the social systems and cultures of the Western powers. That is the action of the European and American Dewa-No-Kami in Japan. The Japanese members of village society of Dewa-No-Kami in Europe and the United States desperately imitated and superficially identified and united Western society, and achieved a social and cultural appearance that is no different from that of Western countries. I think this would be a good fit for Western countries. The actions of Dewa-No-

Kami in Europe and the United States unconsciously reflect the fear of being separated from the nations of Europe and the United States and being split into villages.

However, since the Western countries are pastoral and male societies, it is presumed that they are disjointed and heterogeneous. I don't think I have the concept of fear. Individualist and liberal pastoralists are less squeezed into members by their groups, fall apart, and can be said to be unrelated to the terror of the village. In addition, most of the Western countries, unlike Japan of yellow ethnicity, are mostly white, and are geographically located on the Atlantic side, which has no relation to East Asia where Japan is located. Therefore, it is thought that Japan has no interest or closeness to Japan so much that it desperately crushes.

Despite the desperation of the desperate despair of the members of village society of Japan's Dewa-No-Kami in the U.S. and Europe and the U.S., saying, "Keep them in the U.S. and the U.S." It is not very effective, and in recent years, coupled with the rise of China, which is similar to Japan, it seems that Japan has become a shadow and more distant presence for Western countries.

In that regard, it is probably better for Japan to reconsider the current situation in which it is only trying to get Western and American members to join. Perhaps it is time to think about whether Japan should not be isolated internationally and repair its relationship with China and South Korea, which it is not close to.

We need to move away from "Leave Asia, Enter Europe" national policy

and shift to a "pro-Asian, pro-European" national policy

The national policy since the Meiji Restoration of Japan is the post-Asia re-entry. It is to escape from the social order of East Asia and join Western Europe and North America. This idea has been strongly accepted by the Japanese until now, and has become the way of thinking that determines the foundation of Japanese society.

Central and South Korea in East Asia is weaker in society than Western Europe and North America, and becomes a target for colonial policy of Western powers in North America. It is necessary to throw away Western and North American artifacts rapidly. By doing so, it is anticipated that Japan will be able to destroy the traditional social order of East Asia centered on China and South Korea and become a new ally of East Asian society and reign as the central entity of the Great East Asia Mutual Prosperity Sphere. Until now, he has desperately entered Europe.

For example, the Japanese are very proud of the G7 International Conference, which states that Japan is a member of Western Europe and North America. The Japanese are proud that Western Europe and North America are the strongest players in the world, and Japan is one of them. It is common in Japan to think of Japan as the west.

This idea of "Leave Asia, Enter Europe" has dominated Japanese people to this day. In the field of Japanese sociology, the introduction of Western and North American social theory is still a top priority. The transition of society to Western Europe and North America is urgent. The existence of the Japanese village society, or the existence of the mother and mother-in-law that governs the Japanese society

and the fact that Japan is a female society is contrary to Japan's westernization in North America, and is potentially strongly maintained but superficial. It is concealed intentionally and explicitly, and it is a social taboo to explicitly point out its existence.

For the post-European sociology of Japan, such as Japanese feminism, the explicit statement of the presence of a mother or mother-in-law as a social ruler is taboo. Or it is taboo for Japanese feminism to claim that the rulers of Japanese society are mothers and mother-in-laws. In Western Europe and North America, the patriarchal system has a strong father, and Japan wants to match it. If the mother and mother-in-law become strong in Japan, Japan will not be patriarchal, and it will not be possible to join the patriarchal system in Western Europe and North America. In order to homogenize with Western Europe and North America, a strong person in Japanese society must be a father, and on the contrary, he acknowledges that mothers and mothers are strong in Japanese society. It will be a taboo because it will be against Japan's national policy because it will not be able to enter the de-Asia, and the Japanese will desperately ignore it.

Pointing out the strength of women in East and Southeast Asia is also taboo for Japanese feminism. When women in East Asia and Southeast Asia acknowledge that they are strong, women are universally weak worldwide and feminism in Western Europe and North America is universally applied to the world. It is a taboo because it is contrary to Japan's national policy of having influence. Alternatively, it led to the idea that Japan was a member of the rice farming community in East Asia and Southeast Asia, and came to the conclusion that Japan despised that East Asia, Southeast Asia, and Japan were of the same quality and that Japan

could not enter the post-European countries. It is taboo because it is against national policy.

Some point out that Japan is a heterogeneous society different from Western Europe and North America, and that it is widely distributed in East Asia and Southeast Asia. He is a taboo because he draws the conclusion that he is a friend of Japan and is against Japan's national policy to promote "Leave Asia, Enter Europe". Insist on Japan-village society, which will pull Japan's national policy of post-European departure into Europe and be treated as a distraction and non-national.

Or, Japan = village society theory = Rice farming society theory is taboo because it draws conclusions that Japan is equal to East Asia and Southeast Asia which they consider to be inferior, and hurt the pride of the proud Japanese.

Also, asserting the gender difference between men and women in Japan would be contrary to the mainstream idea of neoliberalism in the United States and Europe = "Do not do gender discrimination".

Agricultural socialism, totalitarianism, collectivism, and entrainment have been avoided in Western European and North American pastoral communities as unacceptable. There is no freedom to accept. Therefore, in Japan, which is a rice farmer with such characteristics, those ideas are ostensibly denied in order to "Leave Asia, Enter Europe".

Japanese families are often perceived as a combination of a strict father and benevolent mother, probably because they are the most visible to Western patriarchy. It is imagined that there are many strict mothers as a reality of Japanese society, but that is hidden.

The incompatibility of women with Western North American democracy is evident in the poor treatment of women in North America. Households are held by husbands, and wives have to live with pocket money from their husbands. Parenting is husband-led, and wives are excluded. Japan regards it as a standard, and has apparently desperately denied and ignored the ideal of Japanese society with mother-mother dominance. In Japanese society, women seize the wallet of a household budget, take the initiative in raising children, and reign as the supreme authority that controls the society by turning men into puppets, but explicitly ignore that fact. Have been. This is because it is inconsistent with the idea of a post-European departure from Europe.

Women are the enemy of American liberalism, democracy, individualism = masculine pastoralism. Women are a source of collectivism, controlism, and sympathy that spread throughout Japan, China, Korea, Russia and Southeast Asia, as well as a source of agriculturalist behavior. Women have been a deterrent to the idea of a post-European departure, and Japan has been desperate to deny the social strength of Japanese women.

In order for Japan to truly depart from Europe, it is necessary to break down the social philosophy that is the underlying foundation of Japanese society.

Seniority ranks are widely distributed not only in Japan but also in rice farming communities in East Asia and Southeast Asia. It is also distributed outside the Confucian sphere. It is an absolute view of precedents and customs, and it is a woman's way of thinking that stepping into unexplored fields is a great risk. Women are in power in seniority-based societies. In order for Japan to re-enter Europe, it must be denied seniority.

It is indispensable for Japanese men to have enough power to resist the rule of mother and mother-in-law in order to improve the status of men in Japanese society, to become patriarchal, and eventually to enter Europe.

If the Japanese want to "Leave Asia, Enter Europe", they will have to increase their father's participation in childcare. And you have to let your father take the initiative in raising children. It is useless if my father does not hold the household purse string. Otherwise, Japanese society will never be as patriarchal as Western Europe and North America.

However, these ideas are not really accepted in Japan. The accepted word in Japan instead is the word “Wakon Yosai”. This is evidence that Japanese people are members of village society who agree with the word “Wakon Yosai”. The idea is to introduce Western European and North American artifacts, but at the same time maintain the Japanese village society and be a villager.

At the bottom of the heart, Japanese people want to be members of village society, which is also necessary for Japanese people to continue to eat in rice cultivation.

Japanese people have always stuck to Europe after a long time because Japan wants to be the best in East Asia. In the existing East Asian order, the top position would be China, which has a large population, and Japan would not be the best in its own right. So Japan has sought to become an East Asian ally by leveraging the power of Western Europe and North America in a post-European re-entry.

Japan has never explicitly defeated China and South Korea since the Meiji era, and Japanese believe that Japan is superior to China and South Korea. (China and South Korea)

feels that they will dash against the top player (Japan), and discrimination against China and South Korea will be exacerbated.

Why are Japanese desperate to survive the Japan-US Security Treaty? If the United States leaves Japan, he will have to bow to China, which has become stronger than himself, and fear above all that he will continue to be terribly retributed for his terrible reward. All seeds sown by Japanese. We need to do something ourselves.

With the social development of China and South Korea remarkably growing in East Asia and the global presence of Western Europe and North America and Japan declining, Japan's traditional departure from Europe is becoming an outdated idea. China is becoming the world's ally, and Japan's idea of post-European entry into Europe is not adapting to that reality. Japan is at a stage where it is once again reconsidering whether the idea of "Leave Asia, Enter Europe" is appropriate.

The idea of post-European re-entry was effective from the Meiji era, when only Western Japan was one-sided, and only in Japan, the East Asia followed. There is no point in the current situation where Japan has made rapid progress and overtaken Japan.

Isn't it time for Japan to adopt a different approach from the post-European approach?

Instead of the traditional way of ignoring East Asia and looking only at Western Europe and North America, there is a new demand for a new way to look closely at both East Asia and Western Europe and North America with a feeling of pro-Asia and pro-Europe Isn't it?

The rise of Western-style feminism in Japan and the "Leave Asia, Enter Europe" policy

The Meiji government, which now rules Japan, has a policy of denying and denying all aspects of Japan in the Edo period. For example, in the abolished feudal prefectures, the names of local feudal clan during the Edo era were thoroughly crushed and changed to new prefecture names, but this is a tradition of policy denial in the Edo era.
The modern social policy of Japanese society is still strongly denied in the Edo era. Japan's Meiji government = The current Japanese government denies the Edo period. The Edo Shogunate was their political enemy.
The Meiji government denies foreign policy during the Edo period. The foreign policy of the Edo era was a two-sided response, with Western scholars facing the West and Western Europe, and Chinese scholars and Confucian scholars facing East and Central and South Korea.
The Meiji government unified this with the West, followed by North America in Western Europe, and denied China and South Korea. The reason was that there was a possibility that Western powers would take Japanese colonial rule. In that respect, Western Europe and North America are the subject of fear, and what drove the Meiji government was the strong opening-up impact that Western Europe North America had on isolated Japan and the strong fear of Western Europe and North America.
This Meiji government's policy of unifying and ignoring the following of Western Europe and North America and of following others led to denial, hatred, and disdain for China and South Korea, which had lost power in Western Europe

and North America.
In accordance with the policies of the Meiji government, Japan denied and ignored diplomatic patterns other than "Leave Asia, Enter Europe", and the United States and the United States were all over the place.
While Japanese people welcomed Japan to join or join strong European and American nations, they began to hate approaching and equating Japan with China and South Korea. Japan has come to regard China and South Korea as weak, inferior, and inferior to Europe and the United States.
Japan, like Western Europe and North America, became eager to patriarchize their society. Japan began to dislike having its society regarded as a motherhood as part of the identification of Japan with China and South Korea. And Japan has come to hope for a break from its motherhood society.
The allies of the Meiji government in Japan are Britain before the war, Germany and Italy during the war, the United States after the war, and Western countries.
Japan has come to like to see Japanese society as a patriarchal society by introducing Western feminism. The rise of European and American feminism in Japan is predicated on Japan's departure from Europe and Japan's imitation of the United States and Europe into a patriarchal society. The premise is that in Japan today, doubt itself is rejected by society.
On the other hand, Japan has denied and ignored all ideas that regard itself as the same as China and South Korea, and has been vigorously hitting China and South Korea. Japanese denies and ignores Japan-motherhood socialism, which assumes the same nature of Japan and China and Korea, and maternal feminism, which uses the strength of motherhood in Japan and China as an example of global feminism. .
The Japanese deny the Japanese village society theory, which regards Japanese society as unchanged since the Edo period, assuming that the Edo shogunate is a political

enemy of the Meiji government and that the idea of the Edo shogunate was completely denied by the Meiji government. The Japanese deny and ignore any theory of Japanese village society that claims that the Edo period society and modern Japanese society are fundamentally the same and continuous. Critics argue that modern Japanese society is the same as before and during the war, and is incompatible with claims that Japanese society was fundamentally overturned and democratized by Japan's defeat of the United States in the Pacific War and the American occupation of Japan. The root is the same as it is.
The Japanese accept only the ideas that support the westernization of Japanese society and the progress of post-European departure. Such is the case of Japanese social democracy. Alternatively, Japanese accept only ideas that presuppose the promotion of Western and American liberalism and democracy in Japanese society.
For female Japanese, the Meiji government is a subject of absolute obedience on the government, and cannot be criticized. Therefore, for Japanese, thinking first in line with the national policies of the Meiji government is first and foremost, and the scientific correctness of the idea is postponed and is not considered.
The Japanese ignore all speeches against government policy, including scientific ones. Science does not pass to Japanese people. Speech contrary to the Japanese government's post-European policy is denied or ignored even if it has scientific evidence.
Despite the strong desire of the Japanese people to patriarchate society, there is a strong female-maternal Japanese village society in Japanese society. In other words, Japanese people continue to fail in re-entry into Europe. The reason is that Japan's natural climate is monsoon and suitable for hydroponics in rice cultivation, and Japanese people are not suitable for pasture based on pasture grazing, which is the premise of Western patriarchy. . As long

as they live in Japan for now, they cannot eat on livestock, and they have no choice but to grow rice. And rice cultivation brings about women's society and motherhood, which leads to the homogenization of society between Japan and China and Korea.

In Japan, full-scale departure from Europe and patriarchy of society are impossible and impossible due to Japan's climate. Japanese people are nothing but rice farmers. The Japanese are female, and they have to stay the same kind in China and South Korea.

Japan's post-European feminism is a tool for promoting patriarchalism in Japanese society. However, patriarchalization of Japanese society has not been successful. As a result, Japanese feminists attack the female side of Japanese society. Japanese feminists even ignore the existence of the "mother," a symbol of traditional Japanese female society, and attack their mother-in-law as an honorable male. Or attack the female expression of female, nerdy anime, comics and games.

Japanese society is still tied to the policies of the Meiji government long ago and continues to be heavily influenced by Meiji government policies. This is because the government of the Meiji government has been preserved without being dismantled even after the Pacific War. It looks like the appearance of the Super Government has changed drastically, but the United States has just survived on the old Meiji government as a Super Government, and the government has survived under it.

Japan continues to be strongly affected by the psychological impact of Europe and the United States, as represented by the arrival of Black Ships, and this is the strong cause of Japan's departure from Europe.

The Meiji government has strongly promoted "Leave Asia, Enter Europe", and Japanese people have adhered to their national policies. This is the background of the rise of European and American feminism in Japan.

It is necessary to break away from all over Europe.

Since the Meiji era, Japan's post-European departure policy has been outdated and harmful, since China and South Korea have become stronger and superior to Japan. As in the Edo period, a team that pursues Europe and the United States and a team that pursues China and South Korea (~ Southeast Asia) should have a two-way strategy.
With the intensification of China and South Korea, it has become difficult for Japan to adopt the traditional policy of completely "Leave Asia, Enter Europe". This has led to Japan's greater ignorance and attack on China and South Korea, as well as the closer approach to Europe and the United States. That's because Japan hasn't found a way to go.
The only way for Japan to respond to Europe, the United States, and East Asia is to defeat the Meiji government, which has been pursuing a single policy. Unless the Meiji government is defeated, Japan will continue to lose to South Korea.
At the same time that the significance of the Meiji government, which has promoted post-European re-entry in Japan, has begun to be questioned, traditional Western Dewa-No-Kami feminism should also lose much of its significance. Instead, East Asian-Southeast Asian Dewa-No-Kami Feminism, which values the same female sex with South Korea and Southeast Asia, will gain momentum.
Since the Meiji government, Japan has been aiming for a post-European departure from Europe and the pursuit of

patriarchal eradication as a part of it. The need to aim has been greatly reduced. There will be increasing opinion that Japanese society may remain female.

Why Japanese ignore the theory of village society and the theory of woman society

Why do Japanese people ignore Japan-village society and female society? This is because the claims of the Japanese village society theory and the female society theory are emotionally unacceptable because they specifically point out that Japan has failed to "Leave Asia, Enter Europe".
The assertion that "modern Japan will remain a village society" points out that Japan has failed to "Leave Asia, Enter Europe" by pointing out and affirming the existence of village society in Japan. It is inconvenient to criticize the above. It is inconsistent with the Japanese women who are absolutely obedient to the observance of the survival of village society in Japan.
On the other hand, if someone criticizes or denies the Japanese village society itself as bad, the Japanese are fundamentally denied their long-standing identity as a rice farmer, It is inconvenient and unacceptable.
In other words, the theory of "Japan = village society" is inconvenient for the Japanese, both in the case of affirmation and in the case of the negative, and the Japanese must ignore both of them. Become.
The same applies to the theory of "Japan = female society". Pointing out that Japan is still a woman's society leads to the

recognition that Japan is failing to enter the post-European republic, that is, the national policy of patriarchy, and is completely unacceptable to the Japanese. Nevertheless, denying that Japan is a female society leads to denial of the great "mother", who depends on their spirituality, and the Japanese cannot endure themselves. So, even if it is pointed out that Japanese society is a female society, Japanese people do not respond and continue to ignore them.

Japanese sociology is fraudulent! □ Disease of re-entry Europe□

Japanese sociology has caused intentional distortions in the perception of Japanese society by the post-Meiji government's national policy of "Leave Asia, Enter Europe"an ideology. It is the worship of the West and the neglect and contempt of East and Southeast Asia, and the artificial concealment of the Japanese village and women's societies. Japan's sociology is fraudulent in that intentional distortions are created by the post-Asia European policy.

Japan's sociology has not been able to escape from the position of an academic scholar who is in charge of the national policy of post-European entry into Europe.

He has been eager to lift and worship the Western powers, the world powers, and assimilate with Western modernity and strictly identify with Japan's Western society, while continuing to despise and neglect South Korea and Southeast Asia.

In addition, he has been desperately concealing the existence of Japanese village societies and their underlying female societies that do not fit the pastoral style of life in

Western Europe. That's because it's ostensibly obstructive to Japan's post-European policy.

Japanese sociology textbooks and academic books are often applied to modern and modern Western social theory and its application to Japanese society, and the style of incorporating Western theory from the top in a dogmatic and enlightening manner.

The people who write textbooks and academic books on Japanese sociology are members of village society of university villages and scholarly villages, and have been recognized as members of village society by writing content for post-European entry.

In order to stop Japanese sociology from flinching, Japanese sociologists should stop worshiping Western Europe from modern to modern times as an ideal hometown, and compare Japan with Central and South Korea, East Asia and Southeast Asia with Japan. At the same time, it is necessary to explicitly address the main body of Japanese society, the essence of the Japanese village society and the foundation of the female society.

Japanese sociology has failed to produce social theories that correspond to the development of East Asian and Southeast Asian societies and that East and Southeast Asian countries have overtaken or are overtaking Japan.

As long as we continue to follow the post-European policy, sociology of Japan cannot see the truth of Japanese society and remains fluttering.

Japanese sociologists try to analyze everything from the viewpoint of Western modern to modern humans, which is their ideal. In other words, we try to analyze society from a universal and global perspective. It is biased and distorted

by Western sociologists. They desperately try to imitate the cool, advanced modern Western European North American gestures.

She conducts social analysis from the perspective of career women who are vulnerable in Europe and the United States, who want to enter the workplace society, with the ideal of a European-American-style lady-first, such as Japanese male and female studies.

Japanese sociologists never perform social analysis from the perspective of the village communities in which they usually live. It is just a matter of wandering around Japan's specialism in Western social groups. It will never take the perspective of South Korea and Southeast Asia, which are the general agricultural communities to which Japan originally belongs. These perspectives are treated as dark and are blank and blind spots for social analysis.

Japanese sociologists should take this farmer's perspective more in the future. In other words, a shift from "Leave Asia, Enter Europe"an Europe to pro-Asia pro-European should be made.

In the past, East Asian and Southeast Asian collectivism was taken up in Japanese social psychology, but this was also because the theory of H. Triandis, a social psychologist in Western Europe and North America, became famous. Without it, Japanese scholars would not have been treated.

The conventional worldview of Japan is based on the island nation Japan, with the Western European North American nations around it, followed by the South Korean and Southeast Asian nations, and other countries such as Russia and Jews. It feels like a line. Japan vs. other foreign

countries, developed countries to less developed countries, and is inferior in understanding the world society.

Such worldviews include nomadic countries (Jewish, Arab, Turkish, Mongolian ...), pastoral countries (US, UK, France, Germany ...) and agricultural countries (China, Korea, Japan, It should be reorganized into Vietnam ...). This is the ideal world view, and the position of each country.

Western European modernism was indeed excellent, and will continue to be, and it is clear that it is necessary to emulate it. However, a world-viewed social theory that can explain the East Asian and Southeast Asian societies that are steadily overtaking Japan Sociology needs a new one. A fundamental shift in Japan's national policy is needed.

The Japanese are in the midst of totalitarian control for brainwashing of post-European thought. Brainwashing has started since childhood. The Japanese are trying to realize a post-European departure from Europe in a totalitarian, collectivist, and entrainmentist manner.

In Japanese society, the higher the degree of post-European departure into Europe, the higher the social status tends to be, and the higher the degree of post-European departure into Europe, the easier it is to mount to surroundings.

For example, in feminism: In Western Europe and North America, women have a lower social status, and women who claim to improve their status and earn money on their own are superior. In Japan, maintaining the original form of the principle in the United States and Europe, if you make a claim as it is, you can become a socially superior.

The more you acquire European and American culture in Japan, the better you can become a higher socialist by improving the degree of departure from Europe.

Or, in broadcast media, the more you introduce European and American figures in videos and photos, the higher your social status.

Unless the claims in Western Europe and North America and their acceptance are supported, there is nothing to be said about the same thing in Japanese society. Evidence that the assertion is asserted in Western North America is needed for the assertion to be accepted in Japan.

In order to pass on a principle in Japan, the content of the principle is not important (because it may become out of fashion), but it is important to show evidence that the principle is being said to be major or advanced in the West. It is. In Japan, it is important to introduce the trend of the doctrine in Europe and the United States at the time.

A post-European re-entry into Europe and the United States is an affluent and amiable, and a manifestation of simple trust in the West. The immediate reflexive mechanical introduction and copying of Western theory is the result. Japanese and other East Asian and Southeast Asian theories other than Western theory are ignored. Alternatively, in Japan, hypotheses and theories that do not meet or oppose the post-European policy are ignored and erased.

Introducing Western social theory as it is in the context of a global epidemic can lead to a contradiction between pastoral and agricultural thinking. Pastoral individualism, liberalism and farmer's collectivism, and anti-liberalism are incompatible with each other.

Social issues include social issues common to humankind, social issues unique to farmers, and social issues unique to nomads and pastoralists.

One of the major causes of Japan's defeat is that Japan has turned away from its basic characteristics of East Asian and Southeast Asian societies because they are of the same quality and have little difference in ability. East and Southeast Asia did the same thing as Japan, and Japan was overtaken and overtaken.

Rice farming societies basically resemble each other in terms of society and individual abilities. In other words, the emphasis on harmonization, synchrony, the ability to fine-tune the production of products, the high degree of final perfection, and a very strong international competitiveness are truly female.

Once you catch up, you can be separated if you have originality, but if you are a society of copy culture without originality, you will not be able to separate without being separated. This is the fundamental reason why Japan has lost to South Korea and Southeast Asia. The only way to deal with it is to imitate and overtake it again.

Farmers in women's societies nomads and herders in men's societies face unilateral challenges with high risks, immediately copy and intercept the results, make improvements to make them finished products, and take advantage of violence. This is the dissatisfaction of the agricultural society in Japan and China and South Korea in Western Europe and North America.

Macro-strong and micro-weak are the nomadic and pastoral societies.

Micro-strength and macro-strength are feminine farmers' societies.

The introduction of copy of Western culture is not a monopoly patent only in Japan, and everyone in East Asia to

Southeast Asia is doing it. It is the epidemic and the epitome of communist theory from Western Europe and Jews. Japan was overtaken and overtaken by East Asian to Southeast Asian societies because the initial movement of copying was only a little earlier and there was no essential difference.

Modern Japan has the following trends.

 Nostalgic hobby (I try to immerse yourself in Japan when the momentum of the old Showa era was good)

 Neglecting East Asia and Southeast Asia

 Exhaustion and hitting Korea and China

 Appreciation, follow-up, and obedience to Western Europe and North America

 Indifference to other countries

 Mounting in Japan, lowering in South Korea and Southeast Asia

 Inward, retrograde to the previous era

In other words, they cannot receive the fact that East Asian and Southeast Asian countries have made rapid progress, and they seem to be turning their eyes.

The current Japanese society has lost or is losing socially to South Korea and Southeast Asia. If you are aware that you are losing, or if you are aware of it, Japan's East Asia and Southeast Asia It simply claims to have an unfounded advantage in. Japan's economic defeat and fall to Southeast and Southeast Asian countries is imminent. When it becomes clear, a fall in the yen currency will take place. This has forced Japan to abandon its national policy of re-entry

from Europe, but at the same time it is thought that the Japanese economy will regain its international competitiveness without intent.

Japan needs a new sociology that is not bound by post-European entry. The turning point of Japan's traditional post-European departure from Europe is at a tipping point with the rise of East and Southeast Asian countries. In the future, Japan will need pro-Asia and pro-Europe like other East Asia and Southeast Asia.

Superficial norms and practical norms in Japanese society

Japanese people make good use of women's social norms. In fact, in Japanese society, if you do not move in the female style, you will be met and be driven out of society.

The Japanese unknowingly use both the patriarchal norm as the superficial norm and the female and maternal norms of the practical norm. The superficial claims of the Japanese are patriarchal, but the actual behavior is female.

The constitutions of the Imperial Japanese Empire and the Constitution of Japan are essentially the same in that they constitute superficial norms for a "Leave Asia, Enter Europe" type departure in Japanese society. Both are rewrites of the practical norms of Western pastoral society for Japan. The Japanese worship these constitutions superficially, but in fact ignore them and do different things. That is the villager-like behavior of women.

The Japanese live on social assertions through the use of double norms and double standards. Western-style feminism

in "Leave Asia, Enter Europe" type Europe is a superficial norm.

This way of life has something to do with Japanese souls. Watama Yosai is a way of life that harmonizes the two by introducing and utilizing Western knowledge and technology while maintaining the spirit and way of thinking of Japan.

The opposite of the male style (apparent norm) and the female style (actual norm), the splitting of the mind due to the self-contradiction of possessing a behavioral style at the same time, does not happen for some reason. The mechanism is the same as that of changing clothes, for example, changing clothes of greatly different colors or patterns. In human psychology, there are three layers in order from the surface: the surface layer, the indirect layer (layer like air that prevents the surface and deep layers from directly contacting or sticking together), and the deep layer (base layer).

The Japanese agree on the surface of Western norms, but disagree deeply. The "Leave Asia, Enter Europe" type departure from Europe is limited to the surface psychology, and the deep and basic psychology retains the spirit of women's Japanese society.

Human clothing has been devised not to be so troublesome when changing underwear if underwear is stuck together. The same is true of human psychology. In human psychology, that is, the surface layer is separated from the deep layer from normal, and when the superficial layer is replaced, the deep layer is not affected and keeps its original contents. It is the function of the indirect layer that

makes this possible. There must be a physiological mechanism corresponding to the indirect layer in the human brain.

Prior to the invasion of the Western powers in Japan, he was a Japanese genius who imitated China as an example. Watama genius has been transformed into Watama genius. The part of the Japanese soul that does not change is the deep layer, the underlying psychology, and speaking of clothes, it is underwear. The part that changed from a Chinese genius to a Western genius is the surface psychology, and in terms of clothing, it is the outerwear. . And it is the psychology of the indirect layer that the surface layer was peeled off from Chinese genius to Western genius without replacing the deep and base layer of the Japanese soul, and it was possible to replace it, and speaking of clothes, the outer back and underwear of the release material Use on the surface.

Women are good at changing the surface philosophy from one fashion to the next, and men are not good at changing them. In other words, it can be said that women are developing psychologically indirect layers, and men are inferior to them.

Or, instead of changing clothes, it can be said that the surface layer with colors and patterns can be washed away with water and returned to the deep white base layer or base layer. In this case, the indirect layer gives the function of dissolving the surface layer with a solution such as water or the like, and allowing the deep layer and the base layer to be washed away without damage and without alteration to the surface of the deep layer and the base layer.

Alternatively, the substance of the indirect layer can be represented by a lotion. The function of the indirect layer is

the function of the liquid lotion that smoothes the surface layer, the deep layer, and the base layer, each having a vulnerable surface, which are superimposed on each other, so as not to damage each other.

(First appearance September 2019)

Japanese feminism is fraudulent!

Japanese feminism, in summary,

 It is a national policy study for the Westernization and North America of Japanese society, and there is naturally a limit in its content (it is a theory for artificial social manipulation, not a natural theory).

-It has been established as a tool for the Western government and North American society, which is a super government.

 Japanese women, who are the main players in the theory, have a strong sense of victims, and consider themselves women as socially vulnerable and take no steps, and regard attacks as the greatest defense.

 The top priority is given to "Leave Asia, Enter Europe" type departure from Europe and concealment of inconvenient truth (mother's strength in Japanese society).

 We prioritize the movement to create an unlimited female dictatorship that Japanese women want to say, rather than the science of accumulating evidence.

Japanese feminism, moreover,

 It is part of a national policy tool for brainwashing Japanese citizens into post-Asia Europe.

 It is a movement to change even if it is superficial to adapt to strong countries (Western Europe and North America).

 It is a tool theory for adjusting female Japan to the patriarchal society and nation of Western powers.

 It is a tool for concealment work to weaken Japanese women who are socially strong.

Japanese feminists

 I try to make Japanese society look like a patriarchal system.

 We try to make Japanese men strong and Japanese women weak.

 We will try to make Japanese society a “men of beauty” society. Make the appearance of Japanese society masculine and hide the feminine reality of Japanese society.

 Emphasis male and female emphasis.

 Ignore all the strong aspects of Japanese women and take out and emphasize the weak aspects. Emphasize that Japanese women are weakly discriminated against and need to be released.

The strong aspects of Japanese women are

> Mother and mother-in-law aspects (after giving birth to a child)

> Japan's national character and social climate are female (emotional, irrational, swinging in guts and psychics, forcing a sense of unity and synchrony)

> Family property management and licensing of accounting, possession of the right to spend money on husbands and children

> Know your child's possession, personalization and lifelong domination, custody monopolies, and the initiative in educating children

It is. Ignore these.

On the other hand, the seemingly weak side of Japanese women is

> Aspects of daughter and bride (before giving birth to child)

> Lack of property ownership (consigned to son under his control)

> No voting rights (consigned to son under his control)

> Small number of female managers in companies, etc. (Indirect control of society by becoming a manager male manager as a full-time housewife)

It is. I will emphasize these.

 Conventional Japanese men go outside = working outside, while Japanese women go inside = at home. If outside working is more valuable, they refer to Western women to

brainwash. Japanese women's advancement into society = Outside working is considered ideal, and brainwashing is performed with NG remaining at home. (In fact, Western women have to take the initiative in their homes and have no choice but to go outside.)

Japanese feminism is

 Ignore and conceal Japan's female rice farming community (respond even if pointed out, do not respond).

 It is a part of a policy to look down and look down on East and Southeast Asia (rice farmers) and worship Western Europe (pastoralists) above. It is a woman's attitude and way of thinking that looks down at the lower ranks, beats them, and flutters at the higher ranks.

 Assimilation of pastoral people on the surface with the intention of making Japan look like a pastoral person like Western Europe and North America (such as praising meat).

 Hide the Japanese mura society, but do not do so. Because their entity is a villager.

Japanese feminism is

-Promote "Leave Asia, Enter Europe" like feminism (feminism with Western women as standard and ideal) as a national policy.

-Sub-type feminism (female, maternal maternal society with strong maternity = feminism that is a part of East Asian

society) is inconvenient for "Leave Asia, Enter Europe" type entry into Europe.

Since post-Asia re-entry is a government policy, standard Japanese cannot oppose it.

The Japanese believe that males are strong and women are weak. The Japanese seriously believe that Japanese society is a patriarchal society, and when they ask questions, they get angry or decide not to respond.

The establishment of the Communist government by Marxism and the social revolution based on Marxism is also a form of European entry policy. East Asia and Southeast Asia also have some of the same immigration policies as Japan. It is part of a strategy to break out of Western European colonization.

Japanese feminism and gender theory are intentionally and artificially distorted in the direction of "Leave Asia, Enter Europe" type entry, and the content is arbitrary and not scientific. That is the point.

Standard Japanese who wield unscientific guts are feminine. Athlete-based thinking in Japan is female. It is a mass of irrationality and emotion. Such non-scientific and emotional superiority has been firmly inherited in Japanese feminism.

Women's narcissism, self-preservation, passing on responsibility, and the strength of victim consciousness are genetically different from those of men, and this is strongly reflected in feminism, and the wrong formula of "women = weak victims" It is the cause that produces.

(First appearance September 2019)

Japanese feminism ignores the strength of Japanese women

The monopoly of a Japanese woman's own power of household management (husband's pocket money system), the monopoly of the right to education for children, the monopoly of the management and maintenance of family members are the only factors that create the ultimate authority in Japanese society represented by a Japanese mother. What is the reason why Japanese feminists ignore women and maternity in Japanese society as a whole and prefer to talk about career women?

In other words, it would be true to correct the attitude of Japanese companies that demand 24 hours of private servitude for regular employees who find employment. Both men and women are married for 24 hours and private life is not possible. Either one will have to work long hours and the other will have to maintain it. I think this is the source of gender division of labor in Japan.

In addition, the wage gap between men and women in Japan is caused by discrimination of career history blanks against applicants for full-time employees of Japanese companies, because women have given birth and childcare and retired and have blank records. This discrimination is not limited to women; men are born in large numbers in the job-aged generation, have the same roots, and gender discrimination is a by-product.

Japanese feminists argue that the number of Japanese women who become mothers and wives is a minority, but is that true? What happens when there are many young

Japanese women who yearn for full-time housewives? The only way that humans can leave their future offspring is to marry and have children together, but we know what the consequences of a society where neither men nor women can get married and have no offspring. I wonder?

In the first place, Japanese private owners and managers are extinguished and private working environment is forced at the same time as full-time couples, and both couples do not have time to do housework and childcare, leading to the collapse of marriage, and Japanese feminists properly. I haven't been able to read it, and both couples have created a housework and childcare system on the premise that they will continue to psychologically enslave the company's workplace and workplace village for 24 hours. In that respect, Japanese feminists are typical villagers.

It is a de facto preferential treatment for a woman to be a solid housewife, even if her education and working career are not high in Japanese society. Even if Japanese women do not make any special efforts in educational background or work career, they can feel free to seize the wallet at home and take control of household finances and become economic powers, You can easily become a social education authority who can monopolize your child's educational and custody rights. The problem is that Japanese men are less likely to become such powers, and the fact that Japanese men strive to attain a high social position in the first place is merely a tool for the self-realization of male mothers. The strongest in Japanese society is mothers in general, and Japanese feminism ignoring it is a one-handed social theory.

The lifetime of maternal and child cohesion and the permanent control of the child by the mother are the basis for Japan's mother's highest authority in Japanese society.

Japan's father lacks the power to break into the strong union of his mother and child, and only desperately advertises his economic value.

Criticizing and tapping Japanese mothers has become a taboo in Japanese society.

(First appearance September 2019)

Society, Family and Japanese Feminism

Japanese feminists seriously believe that society and family are separated.

However, denying the impact of family in society is the same as denying the impact of kin-based parenting in society, and I think it is wrong.

In other words, it's like stupid fighters can fly without an aircraft carrier.

Japanese feminists have come up with a standard objection, saying, "Why do not all women marry and have children, why do they just talk about women who become mothers and wives?" It is a problem that justifies and conceals the failure of the social policy of declining birthrate.

These Japanese feminist discourses deny the true nature of men and women as humans who marry as living things and leave their descendants to future generations, which is also a problem. It's like claiming that leaving genetic offspring is evil. That claim is contrary to human nature.

Or, they try to forcibly cover the social phenomena that make it difficult for Japan to "Leave Asia, Enter Europe" by covering the smells with a cover, which also makes it harder for a Japanese woman to marry and become a mother. It's a problem.

Or, taking into account only the social minority of women who do not want to marry, and ignoring the majority of Japanese women who dominate their married and born children throughout their lives, the rhetoric of respect for the minority It is evidence that Japan has lost sight of the whole of Japanese society.

Japanese feminists praise Western-style career women in praise, but in the first place they take into account the harsh social positions of Western women who have been excluded from their homes and children. Absent. Praise for a career woman is only a tool of the "Leave Asia, Enter Europe" type policy of Japanese society.

Traditional Japanese women's social dominance strategies dominate Japanese society through domination of their children. Affirming this will make it more difficult for Japanese society to re-enter Europe, so Japanese feminists who identify themselves as leaders of "Leave Asia, Enter Europe" type re-entry will not be desperate.

Japanese traditional sexual division of labor

 Aircraft carrier = home = return location of fighter jet, location of maintenance and management = female

 Fighters = men and children who fly from home to society and school

It is.

It is incomprehensible why Japan's feminists ignore it or point out that it is female discrimination when pointing out the great social dominance of the carrier.

Is the fact that the Japanese domestic aircraft carrier is socially significant leads to expansion of women's rights and is it different from feminist goodness? Japanese mascurism, which seems to be linked to male discrimination by fighter dwarfing rather than female discrimination but not pointing out that, is also a problem.

Since Japan's masculism is also oriented toward "Leave Asia, Enter Europe" type entry into Europe, it will overtly ignore the "woman = ruler of the huge domestic aircraft carrier" in East Asian and Southeast Asian societies, and will focus only on socially dwarf European and American career women. .

In both Japanese feminism and mascurism, the way of understanding Japanese society is greatly distorted by the "Leave Asia, Enter Europe" type approach. Japan's sociology is a major factor that cannot become science.

Japanese feminists who can only copy and paste Western European and North American feminism should leave Japanese universities early.

In other words, Japanese feminists should stop ignoring the strength of women in East and Southeast Asia by simply squeezing the doctrine of Western and American feminism.

The current Japanese feminists and the Japanese media are very similar in that they continue to dwell on the West and ignore East and Southeast Asia.

As long as traditional rice farming continues in Japan, women will continue to play the role of ruler of Japanese society.

As long as the emperors perform annual rice planting and harvesting ceremonies, Japan will continue to be a female rice farming society.

The role of a large domestic aircraft carrier with a carrier that can usually fold its existence in a compact manner is usually rich in mobility, capable of moving around with a small turn like a fighter in order to earn himself instead of an incompetent man = East Asia, It has been, and will continue to be, what women in Southeast Asia are looking for.

Japanese women should follow this. Don't just imitate the weak European and American career women.

(First appearance September 2019)

Japanese corruption and women

Japanese society is dominated by rotten Japanese women.

Abe Government House is also a product of rotten Japanese mothers.

If left alone, the female agricultural society like Japan will rot and decline due to the adhesion of connections. In order to evolve, it is necessary to periodically destroy the existing society and clear the land.

Methods of destruction include artificial revolutions, wars, and earthquakes caused by the power of nature.

Large earthquakes are effective for the regular destruction and regeneration of Japanese society.

Japan is a women's society, and it is easy to continue without changing the current situation. In addition, since mother-in-law, local leaders and powerful people do not let go of power and continue to do whatever they want while transferring their responsibilities, there is a problem that it is difficult for themselves to turn around.

In that respect, Japan's dictatorial reign is similar to that of China's Western Empress. It was necessary for external forces to repel the rice fields and fields, and this was probably the Japanese occupation of the United States during the Pacific War in Japanese society.

(First appearance September 2019)

Japanese feminism and monsterized Japanese women

If a social theory for extending women's rights in the nomadic and pastoral societies (Western Europe, Jewish ...) where women are weak is introduced into the agricultural society (Japan) where women are strong, Japanese women will become monsters. It turned out to be a violent speech, and was too powerful to run away, leaving no one untouched.

(First appearance October 2019)

World feminism is fraudulent!

Women are a group of consciousness of the victim and vulnerable, and never try to recognize their perpetrators and strong. It does not acknowledge the existence of strong women in East Asia and Southeast Asia, including Japan.

They are non-scientific, irrational beings that do not recognize genetic differences.

They are desperate to try to calm down the situation by ignoring rebuttal against them or determining no response.

(First appearance October 2019)

Japanese feminism and study sessions

Japanese feminism is a study session that mimics the Western North American patriarchy. Although superficial copy paste works well, it is a fake and cannot change the essential parts of Japanese society. Inevitably, a local Japanese village society = motherhood society will emerge.

(First appearance October 2019)

Japanese feminism as a discipline

Japanese feminists are directors who show a feminine Japanese society to a patriarchal society.
The Japanese government is taking measures to relieve Western nations toward their "Leave Asia, Enter Europe" like republics, masquerading as a patriarchal society in which the Japanese village society, where motherhood is stretched out, is nationwide.
Japanese feminists are the executing unit of this

operation. After deniing and eliminating all the maternal and feminine elements of traditional Japanese village society, Japan is a patriarchal society, and how much Japanese women suffer within the frame of the directed patriarchy Desperately appealing in the form of a stage directing drama.

China's dominance in the East Asian social order, and Japan's inferiority and isolation, drive Japan into a "Leave Asia, Enter Europe" type Asia. As a condition for achieving "Leave Asia, Enter Europe" type departure from Europe, it is necessary for female-style Japan to appear only in a patriarchal society, which is why Japan's "Europe and the United States" feminists are more socially determined. Japanese women still want to take control of Japanese society as they are strong, but they do not want to take responsibility for it. The strategy adopted is to simply shout out loudly in line with Western feminism, saying, "Woman is the weak, victim!" The vulnerable Japanese man has nothing to do.

This strategy is extremely effective for the purpose of Japan's "Leave Asia, Enter Europe" type departure from Europe, in order to disguise the Japanese society as a patriarchal society and to hide the essential nature of the mother and women's rights society of rice farmers in Japan. . Although Japanese feminists are superficially leftist, what they are actually doing is faithfully tracing the "Leave Asia, Enter Europe" type policy of the Japanese social rule, and the Japanese society is a patriarchal society The fact that it is trying to realize a situation that looks like it can be regarded as a right-wing party of the Balinese government, which is closer to the administration.

It is true that Japanese feminism is at least a systematic study by the regime. For the sake of self-preservation, women have the intent to live according to the existing government (Japan) or supermarket government (Europe and the United States). Today's Japanese feminism is

simultaneously adapted to both the government of Japan, which promotes a "Leave Asia, Enter Europe" type policy, and the Western government of super feminism, which pretends women are vulnerable. As a result, women and motherhood in traditional Japanese society, or East and Southeast Asian societies are deliberately ignored. This can be described as a deliberate distortion of social facts, which is clearly negative from a scientific point of view.

The fact that Japanese devote their words to the Koreans in a hysterical manner means that the psychological complex to the Koreans is so strong. The Japanese should be more aware of the existence of this complex of deep psychological level. Japan's feminism is also aiming for a "Leave Asia, Enter Europe" type entry into Europe, and there are aspects that work in this complex.

If Japan had an equal position in the East Asian social order as China and South Korea, it would not have happened that the Japanese would have so far blasted half-hate speech on China and South Korea. The Japanese have a strong root in what is called "Small Japan" and "Nippon Oniko" from China and South Korea, and this is the driving force behind the "Leave Asia, Enter Europe" like entry into Europe.

The flow of Japanese feminism funding is to collect taxes from national and local government offices, go from gender equality departments at national and local offices to feminist college teachers, and from there to the terminal feminist at the activist. I imagine that there is. The Twitter writing of the terminal Twitter feminist is part of this, and it should be a national policy, with the same root as the writing by the net right wing of Abe's official residence. Japanese feminists eat for taxes.

While Japanese feminism apparently claims to be socially vulnerable and criticizes traditional Japanese society and insists on reforming the social system, in reality it is a socially strong socialist who cooperates with the Japanese government's "Leave Asia, Enter Europe" type policy on

"Leave Asia, Enter Europe". Being a disciplined student has a great contradiction in the attitudes he takes and must be thoroughly criticized.
Japanese women are vulnerable and victims if they are daughter-in-law, but once they become mothers and mothers, they immediately turn to socially strong and perpetrators. The Japanese almost ignore this point. This is because Japan has to become a patriarchal society through public education in the "Leave Asia, Enter Europe" type ideology, and only the weak side of Japanese women can be seen.
Japanese women have a strong sense of weakness and victims who are far from the actual situation, and possess an authoritarianism that resonates with strong nations (Western countries). Just swaying unilaterally ends up losing a man. Men need to draw up scientific evidence on gender differences to deny them in order to win.
I am afraid of the feminist Japanese women's ability to lynch and crush their opponents who do not like themselves or collectively. As expected, there is only the ruler of the Japanese village society. Japanese feminists and the right wing of Japan have the same principle of action as collective violence.
Japan's feminism is a product of authoritarianism, with a government backing to help Japan imitate a patriarchal society by mimicking Japan's "Leave Asia, Enter Europe" type departure from Europe at the national level.
Japanese feminists are actively attacking Japanese female moe pictorial expressions (including video and audio) because female moe is a symbol of female Japanese style and is a major factor in making Japan appear in a patriarchal society. Because it is an obstacle. Japanese feminists attack female AI introduced at the recently opened passenger railway station at Takanawa Gateway Station of JR East.
Both Japanese feminists beat female moe and Japanese abuses of China and South Korea have a common root in the

realization of Japan's "Leave Asia, Enter Europe" type departure from Europe.
The intention at the national level of Japan to escape from the main East Asian world of China and South Korea and become a member of the European and American nations, and thus to become a patriarchal society just by appearance, has led to the intensification of Japan's feminism.
However, the prospects have been severely disrupted, as China and South Korea, which seemed inferior, have flourished worldwide, threatening Japan and the United States' sovereign nation.
By the way, even in China and South Korea, Japanese women's moe-e expression is widely accepted (it is natural because it is a women's society), and it is gaining momentum over the head house Japan.
Japan's feminism has a strong orientation toward patriarchy, contrary to the essence of women's emancipation, due to Japan's departure from Europe, that is, the transition from a traditional East Asian female female society to a Western American patriarchal society. This is a matter of course, as it is a means for realizing just by appearance.
Japanese feminism is a social tool to make Japan look like a patriarchal society.
Therefore, Japanese feminists, or Japanese who are oriented toward "Leave Asia, Enter Europe" type entry, decide to ignore them when discourses that emphasize the strength of maternity and female aspects in Japan or say, "Japan is a patriarchal society!" They will attack.
The feminism of women's rights expansion is supposed to be the ideal ideal point of feminism, but the feminism that attacks them is crazy. Japan's feminism goes wrong because Japan's ultimate goal is not to expand women's rights, but to guide Japan to "Leave Asia, Enter Europe".
As long as it claims that "Japanese women are strong and Japanese women are the mainstream in society," Japan's

"Leave Asia, Enter Europe" will never be realized. That's because Japan never joins the patriarchal family of Western countries. So Japan is mobilizing the entire Japanese to use the "Leave Asia, Enter Europe" type feminism to speak out that Japanese women are weak and discriminated against. This is partly due to the fact that Japanese feminists have taken the gender gap index and emphasized that Japanese women are being sexed. In their heart, they aim not to eliminate gender discrimination, but to realize the apparent patriarchy of Japanese society and achieve a departure from Europe. In fact, Japanese feminists do not intend to eliminate the gender role division of Japanese society. Gender division of labor is based on the traditional practices of extermination and private service in traditional Japanese villages, and it is recognized that it cannot be changed, or that if gender division of labor is eliminated, they will lose themselves.

Japan's "Leave Asia, Enter Europe" type feminism is fundamentally compatible with the male-female-oriented orientation of Japanese society. Both are good disciplines that make the Japanese society seem like a patriarchal society, and are appropriate for the realization of Japan's departure from Europe. Both are ostensibly enemies, but they are actually peers.

Japan's feminism is also in tune with the Western countries' attacks on Japanese comics, anime, and game expressions as part of political correctness. It is an expression of a strong desire to crush Japan's cultural discomfort and achieve a "Leave Asia, Enter Europe" type reentry in Japanese society. The denial of traditional female Japan and the affirmation of a Western patriarchal society are the keys to Japan's "Leave Asia, Enter Europe" type feminism. The phenomena of Japanese feminism, such as the denial of Japanese women's expression of Moe-e, or the neglect of Japanese women's socialism and Japanese maternal society, can be easily understood from this viewpoint. Japan's "Leave Asia, Enter

Europe" type feminism has affirmed a Western-style patriarchal society, and is against the expansion of women's rights.
(First appearance in March 2020)

Japan's "Leave Asia, Enter Europe" policy, Japanese men and Japanese women

I watched a new program schedule for anime TV in Japan in the spring of 2020, but there are still many works set in the Western world. Or is it pure Japanese school club activity? The character is either Japanese or Western. There are almost no animations made by Japan that have many Chinese and Koreans. Can the content be so biased? The author is reminded of the strong social influence of the Meiji government's post-European policy.

In Japan, "Leave Asia, Enter Europe" policy has been a national policy since the Meiji era, and speech contrary to it has been placed under substantial control. You can either be swearing.
Japan's feminists can be exaggerated because Japan's feminism is a discipline that promotes Japan's "Leave Asia, Enter Europe" policy into Europe, and Japanese feminists are senior citizens of the regime and are socially strong.

If you look at the use of the word "master", there is no evidence in Japan that it was used before the Meiji era. The concept of "master" in Japanese society is merely a concept of making the patriarchal system of the Meiji government's "Leave Asia, Enter Europe" policy policy and the

accompanying female-style Japanese society. Now that "Leave Asia, Enter Europe" policy from Europe has become obsolete, we should stop patriarchal play and stop using the term master for my husband.
It seems that the concept of "host" has existed since the Edo era, but this concept of "host" was brought up by mother, and a Japanese man who was only a mother's toy, belonging to and belonging to her for a lifetime, "You grew up big enough to represent your family when you got married. You are great." He was praised and set out as a tool to make a proud and proud face. I think there is A traditional Japanese man who stays under his mother's spiritual control and acts as a representative of the family ostensibly, supported by his mother's spiritual backing, has a big face. This is an extension of the mechanism by which Japanese men can reign as a representative of Japanese society while being female. The mother and mother-in-law, who are the true rulers in the female society of Japan, provide mental support for their sons, beat the ass on their sons, and inspire their sons. They keep compulsively standing on the stage. In the female Japanese society, the essential mechanism and origin of the Japanese male and female ancestry, in which a weak and unreliable Japanese man as a representative of the family or as a representative of the society, is solemn and powerful.
Both male and female restraint and feminism can be viewed as part of the Meiji government's acting instruction to pass the patriarchal system on Japanese citizens for the "Leave Asia, Enter Europe" policy from Europe. The Japanese patriarchy is nothing more than a social plating to hide the essence of Japanese women from Western countries for the "Leave Asia, Enter Europe" policy, and if you touch the social crucial points of Japanese society, it will soon come off. It is an example of a pocket money system from a wife to a husband.
Earlier, I saw on Twitter that Japanese feminists were

seriously arguing that there should be no wage-to-husband spending in Japanese society. I thought they did not understand the meaning of feminism's inherent extension of women's rights. I thought they were really sick. I thought they were stupid. However, once I realized that feminism was an extension of feminism in Japan's claim to feminism and that the post-European re-entry was Honmaru, I came to think that such claims by Japanese feminists were extremely convincing. However, the fact that their Japanese feminists are not seriously seeking to expand women's rights raises fundamental doubts about whether or not they can be called feminists. Obviously fake feminism. And the patriarchal system in Japanese society is also fraudulent.
The patriarchy of Japanese society is a fake and a social imitation of the national policy of the Meiji government. The evidence that Japan's patriarchy is fake is gained by showing that Japanese society is fundamentally female by comparing the characteristics of traditional Japanese village societies with women's societies be able to.

Johnny's is a symbol of a Japanese female man and should be avoided from a masculine point of view, but Japanese masculine people are silent and do not object.
The power of Japanese masculism should be used for the dismantling of Japanese society in women. It will free men from the female social order.

In women's societies like Japan, the freedom of men's freedom of action and freedom of thought are all crushed by the power of women. In most cases, Japanese men are forced to live as slaves as employees, and the path of being a masculine free challenger is almost closed in Japan.

I think that the benefits of increasing the presence of men in Japanese households have emerged as a result of the penetration of telework in response to the new coronavirus.

The time spent on housework and childcare for Japanese men has increased significantly, giving Japanese men a real chance to take the initiative in a home that has been dominated by Japanese women.

Japanese feminists are self-preserving, self-loving, strong in society, and, despite the strength of the socially strong, appealing to the weak and self-inflicted people who pass on responsibility and loudly appealing to the victims. Hit, bully and crush. I do not think they are the same person. It's Kimofemi, a bush monster. I can't feel any charm as a woman.

Sexual harassment of Japanese women by Japanese men is the son's version of bullying and marriage by a mother-in-law. Like a female feminist, the mother-in-law who raised Japanese men to such sexual harassment wasn't it? Remember that if Femi women who criticize Japanese men also raise their own sons, their sons, like mother-in-laws, will respond to women equivalent to their brides from the top down.
Sexual harassment by Ken Shimura, who died due to the new coronavirus, has the same roots, and the cause is mother-in-law child-rearing who is bullying. Ken Shimura is rather a victim of such a mother-in-law's child-rearing policy. Japanese feminists who try to protect themselves with the same woman to hide that are not qualified to criticize Ken Shimura's sexual harassment.
The correct answer is that Japanese men are the mother-in-law of sexual harassment of Japanese women, and that mother-in-law controls and bullies women-in-law and their brides through their sons. Without a mother-in-law's backing, the mental courage to sexually harass a Japanese man will not come out.
The sexual harassment of Japanese women by Japanese men may be related to the movement of the Meiji government to

make Japanese society a patriarchal system for a "Leave Asia, Enter Europe" policy from Europe. This movement allowed men to sexually engage in sex in order to make men appear to be rulers of Japanese society, and allowed Japanese feminism to claim that it was sexual exploitation of women by men. He has succeeded in hiding that patriarchy is a fake and allowing Japanese feminists to eat as scholars.

The hiding of the new coronavirus infection by the Japanese government is the same as that of women's makeup. He tries to hide his inherent difficulties externally and improve his appearance. Japan's heart is a woman's heart.

I think there is a great connection between femininity and slavery.
A woman must be genuinely demanding to behave as her own slave while acting as a slave of the superior, solemnly prone to the superior and acting like a slave of the superior. Is sacked in groups and crushed.
Slavery in Japanese society is because women are strong in society.
I think Abe's official residence, which has enslaved Japanese society, is also a woman. He grumbles at the powers of the world like the United States, and acts as a dictator at the bottom of the country, and does not forgive the lower ranks who do not agree with them.

I think that even in a strong society of men like the United States, substantive slavery of a different kind from Japan is still breathing powerfully, but there are slavery lower workers seeking freedom and civil rights movements On the other hand, in a woman-like slavery society like Japan, it is no longer allowed to stand on the government. Intently is required.

I think that masculine slavery is dominated by the father

and feminine slavery is dominated by the mother. My father controls me to shoot mercilessly at the opponent who cuts herself, and my mother controls the opponent who is not in tune with me and suffocates them.

It is a female style that focuses solely on obtaining, memorizing and improving a large collection of ready-made joseki actions that will succeed if you move as it is, typical of Japanese civil servants.
On the other hand, it is a male style that somehow builds a rough prototype of the common practice and sells it to those of the female style through trial and error after repeated failures.
When doing something new, women want the examples and precedents of teachers and seniors that already exist. Men who do not want to be teachers and seniors, do not need precedents, and think that they can make mistakes and use their own new ideas.
In Japanese society, teachers and seniors can make the most of it because the social structure is female.

It is a woman's style to give priority to the superiors and to postpone assistance to the inferior.
It is a man's style to give priority to the lower ranks and postpone assistance to the higher ranks.

It is evidence that the Japanese government urgently prioritizes assistance to upstream people and delays assistance to downstream commoners in Japan's emergency policy on infectious diseases. In the female style, the upstreams are separated from each other and the downstreams are excluded.

Japan has been and is essentially a mother-dominated society. A Japanese man is just a fox that borrows the power of his mother and mother-in-law.

The Japanese government has proposed to invest 100 billion yen in a large company suffering from the new coronavirus. Both the government and the patronage are in our eyes, so it is a natural result. Those who criticize the government will do the same if they take the position.
This is exactly the limit of Japanese female thinking. They are hardened upstream of the inner circle and are not interested in the poor in the outside world.

Japanese men are treated as slaves and nutrients of Japanese women for a lifetime. When you are a child, you are slaves and nutrients of your mother, and after marriage, you are slaves and nutrients of your wife and child.

If Japan was a true patriarchal society and my mother was powerless, how good was it for a Japanese man? Many Japanese men who believe that the current female society of Japan is seriously patriarchal, being deceived by the Meiji government's post-European policy on "Leave Asia, Enter Europe", are honestly ridiculous at their poor head.

The elegance of the Japanese men's feminine sensation of lowering their heads in front of the government's post-European propaganda by the government of the Meiji government and obeying them simply is eerie.

A Japanese man will be awake to the true patriarchy even if he dies, because his mother is entangled in the heart of his heart. Individualism and liberalism are the essence of patriarchy, but they are virtually contraindicated in female Japanese society.
Science is also related to true patriarchy. In Japan, science is superficially worshiped as a religion in the post-European religion, but when someone in Japan becomes a true scientist, she has no psychological dissatisfaction before the

scientific truth. Because they are gone, they are hated by standard Japanese who love it, and are excluded from Japanese society.

The destiny of a human being born in a female tea-slave nation, Japan, will be crushed if you do not keep trying to keep your heart on the top. Conversely, if you succeed in getting mentally involved with the superiors, it is quite possible to make a successful career, and there is also a possibility that everyone aims to do so and neglects human dignity.

I think Japanese people have a strong idea that slavery that can eat is better than democracy that cannot eat.
The Japanese only support the democracy if they do not support democracy, because they will be obsessed with the supermarket America and the governmental Japan that flourishes. know.
(First appearance in April 2020)

True freedom of speech does not exist in today's Japanese society

.
In today's Japan, free speech is guaranteed! I would like to say something to the Japanese leftists and rightists who are shouting, "I don't know what to do.

In fact, in today's Japan,
Hail Japan now!
or shouting,
. Long live the West now!
or shouting,
. Only free speech that necessarily screams both, or one or the other, is allowed in our society.

In today's Japan, for example,
. Hail Japan now!
Long live the West now!
To shout both at the same time is very much welcomed and, of course, allowed in Japanese society, as it is oriented to the political right, or to politically neutral officials. The reason for this is that this statement has been subjected to strict conjecture and sympathy with both the superintendent's Western counterparts and the superintendent's Japanese counterparts, and has become psychologically integrated.

In today's Japan, for example,
. Hail Japan now!
The West sucks now!
At the same time, it's the nationalist right that screams at the same time and praises the beautiful traditional Japanese ojo, so it gets slammed by the super ojo Western defending leftists, but in the eyes of the ojo's Japan, it's acceptable somehow.

In today's Japan, for example,
. Long live the West now!
Japan now sucks!
At the same time, it is the leftists who shout at the same time, and it is the Europeans and Americans who beat the Japanese umpires from the top down, with a conjecture against the Europeans and Americans who are super umpires.

However, in today's Japan,
The West sucks now!
Japan now sucks!
If you scream at the same time, in fact, you won't be able to live anymore. Free speech, such as these statements, in which the super-superiors of the West and the super-

superiors of Japan strike at the same time, is not allowed in Japan at all.

With this variation, in today's Japan, for example,
The West sucks now!
Japan now sucks!
Long live the China of the moment!
If you scream at the same time, you will die socially. To this claim, the Japanese today, both on the left and on the right, are saying, "China has no freedom of speech! China is a totalitarian, socially controlled state! China is the enemy of the liberal democratic super-superior America! You're an unpatriotic who takes issue with the U.S.-Japan alliance! You get the hell out of Japan! He would be fiercely opposed to the idea.

Or, in today's Japan,
Mainstream liberals in the West right now suck!
"Fuck Japan now, where we agree and agree with the Western liberals!
And yelling at the same time seems like a bad idea.
In today's Japan, it seems like a bad idea to simultaneously criticize both the mainstream Western liberal claims of the super-ogami and the Japanese super-ogami who follow those claims.

In this variation, as well as in Japan now,
The anti-sex movement in the West right now sucks!
Fuck Japan now, siding with the West and advocating against sexism!
And yelling at the same time seems like a bad idea.
In today's Japan, it seems like a bad idea to simultaneously criticize both the mainstream Western claims of the super-ogami and the Japanese super-ogami who follow their claims.

Or, in today's Japan,
The West sucks in today's patriarchal society!
It's a shitty Japan now, siding with the West and claiming that Japanese society is patriarchal!
And yelling at the same time seems like a bad idea.
In this variation, someone in today's Japan would say, "Japanese society is actually a women's society, and it's always been dominated by women. It's not patriarchy, it's women's rights expansion, and it's good feminism-wise! This is also the case. This claim is not good because it is a simultaneous denial of the super-superior and the superior's traditional claim that Japan's society is patriarchal like the West, while at the same time denying the superior's traditional claim that Japan's society is patriarchal like the West. As it stands, no matter how many times you post this claim on a Japanese Internet message board, it is either completely ignored or simply ridiculed by the Japanese, and socially treated as if it never existed in the first place.
Anyway, in today's Japan, it seems like a bad idea to criticize both the Western social system of the super-ogami and the Japanese super-ogami who follow that system at the same time.

I believe that the background to the occurrence of these events of speech control in Japan today is that Japanese society as a whole still unanimously agrees with both the left and the right in unison and follows the traditional Japanese policy of getting out of Asia and into Europe since the Meiji era.
When someone disagrees with Japan's traditional de-Asia-European policy of uniting with the Western developed countries and looking down on China and South Korea, the advocate is treated as an unpatriotic in today's Japan. This trend has been going on since the Meiji government, and has been going on until now. This trend has persisted even after the seemingly drastic change in the values of Japanese

society after the US occupation. In recent years, the super-godly US has come to view the rapidly rising China as a major enemy, and with the US movement, the super-godly Japan has come to follow the US-Japan alliance to the hilt, and as a result, the degree to which the Japanese are mentally involved in the national policy of getting out of Asia and into Europe seems to be increasing. In other words, there is more and more control of speech in Japan today.

Our conclusion.
Japan, like China and North Korea, where Japanese people loudly criticize and ridicule the strictness of the control of speech, actually has no freedom of speech at all.
In today's Japan, freedom of speech seems to exist at first glance, but in fact, it doesn't exist at all, because the superannuated Europeans and Americans insist on the importance of freedom of speech, and the superannuated Japanese follow suit.
In today's Japan, if you oppose both the super-ogami Europe and the super-ogami Japan at the same time, you are socially dead. In other words, in today's Japan, opposition to the traditional deindustrialization of the country by the government of Japan is socially dead.
In today's Japan, if someone doesn't make a conjecture about the social superiors and superiors, he or she will soon die in society.
The existence of this social norm, which requires a strict surrogate for the higher-ups, is an indication that Japanese society is a women's society. However, there is no freedom of speech in Japan today to argue this. In fact, I think that Japanese society is fundamentally free of speech because Japanese society is female in the first place.
(First published June 2020)

Save the Japanese men, please!

Ladies and gentlemen of the world, please help the Japanese men who have been deprived of their human rights as men, who are enslaved to Japanese women in Japanese society!
Ladies and gentlemen of the world! Please know the reality that Japanese men are socially dominated by Japanese women, are unilaterally forced to feminize their minds, are treated as degraded women, are completely deprived of their individual liberty, and have no choice but to continue living subhuman lives as slaves to Japanese women!
Japanese men have been banned by Japanese women from having their masculinity, such as liberalism and individualism in terms of social behavior, and have been force-fed a femininity that puts too much emphasis on syncretism and conjecture in terms of social behavior.
Japanese society is completely in the state of the women's style, and men are forced to follow the women's style of social behavior, which consists of sympathy and unity with their surroundings, conjecture and subjugation to those above them, and slavery to those below them. It is hardly socially acceptable to behave in a masculine, liberal, individualistic manner.
Japanese men have traditionally been completely deprived of the authority to manage their households by Japanese women, and no matter how much money they earn, Japanese women unilaterally take that money away from them, and they have no choice but to live on an empty allowance system from Japanese women.
In Japan, the initiative to raise children is held by Japanese women, children are forcibly feminized in spirit at the hands of Japanese women, and Japanese men are mentally separated from their children and isolated in the home.
When they try to raise their voices to make people aware of

their real plight, they are treated as anti-social by the Japanese women's government and social rulers, as well as by the ignorant and pathetic Japanese men who have been feminized and brainwashed by the Japanese government's national policies and seriously believe that they are patriarchal.
Even if Japanese men try to raise their voices to say that they are slaves and socially discriminated against, they will be ignored and ridiculed by the Japanese who are brainwashed by the Japanese government's national policy of "Leave Asia, Enter Europe", and they will be treated as unpatriotic and embarrassed by the Japanese government by objecting to the Japanese government's traditional national policy of ""Leave Asia, Enter Europe" and the false patriarchy for this purpose", which all Japanese people follow with discernment, and they will have no place in Japanese society.
I would like the world to know about the miserable situation that Japanese men are in. Please extend a helping hand to the Japanese men who have been forced to feminize their minds, deprived of their traditional male human rights, and who are unable to realize this fact themselves due to the brainwashing of the Japanese government! Please help the Japanese men who are depriving the Japanese government and Japanese society of the opportunity to raise the voice of the accusation itself!
(First published May 2020)

Japanese society is playing the patriarchal game

The patriarchy of Japanese society is nothing more than a sham act. In Japanese women's society, it is essential to agree with, concede, and congratulate the superannuated

Western countries, which are patriarchal societies, and the superannuated Japanese government, which is promoting the patriarchalization of Japanese society as a result of the national policy of "Leave Asia, Enter Europe", so it is virtually forbidden to argue that Japanese society is a women's society by saying "Japanese men are weak" or "Japanese women are strong". In today's Japanese society, we are allowed to keep on spouting assertions that "Japanese men are strong" and "Japanese women are weak", which are unreasonably in line with the national policy of the government that promotes patriarchy in Japanese society, which does not reflect the fact that Japanese society is a woman's society at all.

Since the Meiji era, Japanese people have been trying hard to get out of Asia and into Europe, join the advanced countries of Europe and the United States, and maintain the status of being considered as one of the advanced countries of Europe and the United States, by conforming to the national policy decided by the top female leaders of the government at that time, and playing the patriarchy to make their society look like the patriarchy of North America and the West. This trend has escalated further after the post-war American domination. The Japanese desperately assume that their society has become patriarchal. Japanese men are desperate and bossy. Japanese women desperately pretend to be weak. The Japanese desperately act out the pretense of male supremacy in Japanese society. The fact that Japanese women continue to insist on the content of Western feminism (that women are weak and women are discriminated against) in a loud voice is part of the act of trying to make Japanese women look weak. The patriarchy in Japanese society is a result of acting, artificial and sham, and the moment a Japanese person interrupts an act, it collapses and the true nature of women's culture (traditional Japanese village society) is immediately revealed. The Japanese are desperate to make a difference in the image of

Japanese society to that of women's China and South Korea. The Japanese desperately try to hide to the outside world the fact that their society is actually a women's society. Japanese people carefully self-regulate, omit, or ignore the existence of statements about Japanese society and historical education that say that Japanese society is a women's society or point out the strength of their mother-in-law or mother. In order to prevent Japanese society from being regarded as a woman's school, the government is working hard to fabricate records and descriptions. It is indeed a seal of social truth. Whenever someone says "Japanese society is women's" on an internet message board or something like that, they just ignore it, exclude it, ridicule the person who said it and try to change the subject immediately. They feared that they and other countries would immediately recognize that Japanese society had remained a women's society and had failed to leave Asia and enter Europe. The Japanese fear that the perception of Japanese society as a women's culture will make them feel different from Western society. Or a fundamental aversion to being perceived as being on par with China and South Korea. Claiming that women are strong and men are weak in Japanese society, or that Japanese society is not patriarchal, is practically forbidden because the superiors of Japanese society are women who cannot criticize the system, and the superiors of women are patriarchal super-superiors of Western countries. No matter how powerful or ferocious the Japanese women may be in their control of Japanese society, the Japanese have no choice but to pretend that they have not seen it and insist that Japanese society is patriarchal. Never expose "Japanese society is a women's society".
The Japanese desperately avoid asserting that their society is a women's school in Japan. The reason for this is that it leads to whistleblowing and criticism of Japan's national policy of denial of Asia and Europe and the patriarchy of Japanese society, which is promoted by the superiors, and to

desperately confront the national policy of the superiors for fear of being treated as unpatriotic and socially excluded by the humiliated superiors. The reality of Japanese society is that it is a women's style, but claiming to be a women's style is effectively socially regulated. It is socially unacceptable for Japanese men to prosecute the fact that they are dominated by Japanese women.

The Japanese desperately want to jump on data that shows women are at a disadvantage in their society and men are at an advantage, to report big, to teach in schools. Ignore the data showing that the opposite is true for Japanese women, who are stronger in their favor. When the Japanese are accused by the West of discriminating against women in Japanese society, they sing along with the rest of the world and secretly rejoice in the fact that the patriarchal system is being acted out by the whole nation.

While the Japanese desperately insist that their society is a "male society," no one is willing to try to understand women's society. Once the content of women's society is clarified, it will be revealed that Japanese society is actually a "women's society" and that Japanese women are strong.

The Japanese are desperately jumping at the idea of opposing the sexism of Western neo-liberalism in recent years. The Japanese are desperately trying to self-regulate the very research on gender differences that do exist, lest the true social gender differences between men and women be elucidated and the judgment of Japanese society as being on the female line.

The Japanese people live in a traditional Japanese society such as a village or a society where they realize every day that Japanese society has become a women's society, where Japanese women can do whatever they want and dominate as much as they want, and they are put in the same situation where they are socially self-regulated and forbidden by the state to point this out, disagree with it, or take action against it. The Japanese have no choice but to

continue to be unilaterally dominated by Japanese women in the women's society of Japan. The dictatorship of Japanese women has been completed in Japanese society and is continuing endlessly. The domination of Japanese society by Japanese women is effectively banned, nullifying any criticism of it. Japanese society has become a state of extraterritoriality by Japanese women. Japanese society and Japanese men are colonies dominated by Japanese women. For the Japanese, Western feminism (a type of feminism that appeals to the advancement of weak women) is a national policy slogan and national policy propaganda to make Japanese women look weak and to conjecture about the West, and it is a tool for self- masturbation to temporarily uplift the feeling that they have become a patriarchal society due to the de-industrialization of Europe. When the Japanese advocate Western feminism, the Japanese feel good about getting rid of Asia and Europe, but the Japanese feel only good about getting rid of Asia and Europe. No matter how many times the Japanese argue for Western feminism, the reality of Japanese society is that women are still the strongest part of the matriarchal society, and this is far from the ideal patriarchal system. It is a mere waste of taxpayer money, even nationally. For Japanese women, however, it is effective as a self- masturbation tool to satisfy their own powerful self-love, self-pity, and sense of victimhood.

When the strong and the socially superior preach to those around them loudly and unilaterally that they are the weak, the victims, and the discriminated against, everyone loses the means to go against the strong and the superior, and is unable to refute them face to face, and can only continue to be silent. Japanese women's insistence on Western feminism is precisely what makes it so effective to unilaterally silence the socially weak and inferior in order to further solidify their own social control.

Japanese feminists are vocal in their assertion that women

are weak and discriminated against, and when Japanese men counter this assertion by saying that men who are not popular are also socially weak and discriminated against, they immediately go on a hysterical rampage, telling Japanese men not to criticize them or to be considerate of their feelings, and exposing the superior nature of Japanese women.

Masculism in Japan is determined by the Western patriarchal belief that "men are universally stronger than men in the world," and it is only able to talk about male discrimination in Japanese society from the perspective that "the dominant men in a patriarchal society should prosecute the partial inconvenience that they suffer sexually. In Japanese masculism, it is practically impossible for Japanese men to take the view that they are women and weak in society, because it is essential for women to agree and concede to both the patriarchal super elders of the West and the Japanese elders who are trying to patriarchalize Japanese society by modeling their existence.

Those who argue for discrimination against men and women in Japanese society can only unilaterally adopt the viewpoint that men have a higher status and women have a lower status in Japanese society, and can only argue for gender equality to raise women's low status to that of men, or for women to promote social activities like men's, based on the premise of a patriarchal society. They can, at best, only criticize each other on what otherwise seems to be an innate, general, universal power imbalance between men and women that is not dependent on socio-cultural differences. They can only plead that men who are not popular with women are treated badly by society as weak people, or that women have weak muscles and are unilaterally raped or molested by men, which is discrimination against women. They can only speak in a direction that confirms the claims of the Western countries, which are super-superior to the rest of the world, to

eliminate sexism and to discourage the positive recognition of gender differences. In the end, the research on gender differences in Japan is not able to positively acknowledge the existence of social gender differences between men and women, or to conduct research in a direction that assumes their existence, because Japanese society is full of conjectures and sympathetic behavior toward super elders and Japanese elders. In Japanese society, it is difficult to study, for example, the social strength of Japanese women, especially mothers, and the current state of the juxtaposition of masculine and feminine societies in the world.

If Japanese people do not claim that Japanese society is patriarchal, they will be ostracized from Japanese society, either because it is against the national policy of leaving Asia and entering Europe, or because it is against the national interest of Japan by being treated as a different kind of person and excluded from the developed countries of the West. Nonetheless, if you make your social behavior a genuine patriarchal, liberal, individualistic, masculine one, you will be beaten, bullied, or thrown out by those around you as an annoying antisocial entity that disrupts the basic social norms and social order of the women's rice farming society (Japanese village society), such as mutual unity, attentiveness, seniority and inferiority system, and the emphasis on disciplining the superior. Japanese men are required to behave in an apparently patriarchal manner, but in effect in a feminine manner. Japanese men, who are patriarchally flattered and blustered by Japanese women, are forced to spend their entire lives under the dictatorship of women, living a life of slavery that is seemingly happy but practically deprived of masculine human rights. Japanese men, in the women's Japanese society, have their masculinity erased by their mothers and women's schoolteachers during their upbringing, and their minds have been feminized and they have no choice but to spend

their entire lives as women with male genitals or as degraded women. The feminization of the Japanese male psyche is caused by the mother's monopolistic control of her son's upbringing.
The only way to live in today's Japanese women's society is to keep chanting like a Buddhist incantation, "Japanese society is patriarchal," "Japanese women are weak and discriminated against," and "There is no gender difference. No matter how far from the reality of Japanese society, we can only agree with them without disagreeing with them. We have no choice but to continue to agree with the superiors and the superiors' assertions, and continue to obey them through conjecture. You can't live in today's Japanese society because you are treated as an unpatriotic if you speak out against it. Sympathy for superiors, conjecture, and slavery are all women's modes of behavior, even though they deny the masculinity that values individual freedom and independence.
Similarly, in today's women's Japanese society, those who claim that freedom of speech is guaranteed in Japan by the constitution are often thought police with a preference for the super-goddess America. In today's Japanese society, we are only allowed to keep chanting, "In Japan, freedom of speech is guaranteed by the constitution," in a friendly manner. In order to live in today's Japanese society, we need to be in constant agreement and conjecture with the super elders and superiors and the Japanese people around us.
In Japanese women's society, Japanese men are subjected to unilateral domination by Japanese women on a daily basis, yet they are not allowed to point out, accuse, or criticize this in society, and they have no choice but to continue chanting "Japanese society is patriarchal" like a Buddhist nenbutsu while becoming sandbags for Japanese women.
No matter how many masculine pastoralists come to Japan from outside the country, if Japan's monsoon climate does not allow pastoralism and only rice farming continues,

Japanese society will forever remain a women's society. Or, no matter how much the upper echelons and rulers of Japanese society may have a masculine pastoralist society like that of the West, the women's Japanese will only conjecture and adjust superficially, and will only advocate the phrase "patriarchy" without understanding the liberal and individualistic nature of masculine culture, and will not be able to introduce it effectively. The US-led Japanese constitution is a good example. A masculine Western-style democracy will forever be incomprehensible to female Japanese, and a substantive and effective introduction will be impossible. Women Japanese people repeatedly vote for their superiors, their superiors' parties, and the majority. When their superiors and rulers become men's societies, in order to protect themselves against them, women's societies suppress, control, and seal any professing that they are different from women's societies or that they are a female-dominated society in order to agree with, confront, conjecture, and gain favor from women's ideas. Therefore, they desperately claim that they are a male-centric or patriarchal society, even though it is a women's society. They constantly appeal to the strength of men and the weakness of women in their own society, and cover up the data that shows the strength of women. The women who are originally the rulers of women's society desperately pretend to be weak and inferior.

By exposing the Japanese patriarchy as a man-made act and undoing the brainwashing of ordinary Japanese people, we can bring an end to the Japanese government's compulsive "Leave Asia, Enter Europe" policy since the Meiji era and transform it into a realistic pro-Asia and pro-European policy that emphasizes both East Asia and the West.

This can promote a shift of social concern in Japanese society from false male superiority issues, female discrimination issues, and patriarchal social issues to true female superiority issues, male discrimination issues, and

female matriarchy social issues. We can eradicate the Western-style feminists who have wielded violent force in Japan. It is possible to move away from the universally universal single-identification of the sexually vulnerable as women, which was imposed by the West, to a new multi-disciplinary recognition that women are vulnerable and men are vulnerable, depending on the society. The fact that we can only claim data in Japanese society that favor males and disadvantage females, and that we can only claim that "Japanese society is patriarchal" shows, from a different perspective, that it is practically impossible to claim that "women are favored and women are strong in Japanese society". It is true that the idea that women are strong in Japanese society and can become the home of feminism that expands women's rights has great potential because it is women who are strong in Japanese society, but considering the intentions of the super-superiors in the West and the intentions of the superiors who promote the national policy of getting out of Asia and into Europe, it is practically impossible in a Japanese society where the super-superiors and the superiors are given the highest priority.
It is impossible in today's Japanese society to develop a feminism based on the premise of building a female-dominated society and a female-dominated society. This is because the current Japanese constitution, which was created from a masculine US-led perspective, needs to be fundamentally denied, destroyed and a new women's constitution remade, and because it is so fundamentally anti-American that as long as the US, which led the creation of the Japanese constitution, reigns in the position of a super-superior, it will not be tolerated at all by either the super-superior or by the superiors of Japan who are governed by it. There is also an aspect of Japanese Ōsama that continues to promote a national policy of patriarchalizing the Japanese society of de-industrialized Europe, and this aspect together with the existence of women's rights-

expanding feminism is unacceptable. In today's Japanese society, true feminism, which is based on the premise of women's strength, will be disagreed with by both super-superiors and superiors, and there is zero chance that it will be tolerated in a Japanese society that places the highest priority on the superiors.

Therefore, in order to develop a feminist expansionist feminism based on the premise of building a female-dominated society and a female-dominated society, it is desirable to use a country with a female-dominated constitution as a base from which the top of society does not have a masculine pastoralist society as its ruler, and a country where the top of society is a female-dominated agrarian society as it is. Preferably, the base is a country with little military influence from Western countries, such as China, North Korea, Vietnam, or Russia.

In Japanese society, the majority of the opinions (the right wing of the government) are those that favor both the US and the Japanese government. On the other hand, there is a small number of opinions (left-wing) that discourage the super-superiors and criticize the inferior superiors (left-wing) and those that criticize the super-superiors and only discourage the superiors (nationalistic right-wing), but they have succeeded in discouraging the superiors, so they can survive. However, the type of opinions that criticize both super elders and superiors at the same time (e.g., opinions that socially liberate weak Japanese men, further strengthen the power of strong Japanese women, support China's domination of Japan, etc.) will be yelled at to stay out of Japanese society.

Related to this, it is virtually impossible in Japanese society to express that women generally and universally hold more power than men in terms of sex, such as the superiority of women over men who hold the power to force a sex tax from men. In Japanese society, feminists have to insist that

women are victims of sexual exploitation and are weak.
(First published May 2020)

A Japanese woman as a super Hannya

Women are constantly unstable mentally and emotionally because their periods come and go, and their moods fluctuate, making it difficult to predict their actions. There is an unreadable fear of what they might do, and I have no choice but to treat them as boils. They are annoying to keep in a relationship and need patience.
Women are mentally soft and vulnerable, getting very grumpy and angry at the slightest criticism or trivial turn of events, refusing to interact, or having hysterical mental outbursts and getting completely out of control. In that respect, it is very scary and frightening. For the people around them, all they can do is wait for the fierce storm they cause to pass. It's also very troublesome and hard to keep them from being offended. They are a nuisance that cannot be persuaded by reason.
However, Japanese women have the aspect of being social strongmen, social rulers, and perpetrators who control the household purse strings and children, feminize the society, control the society to run by women's practices, and dominate it as they please. With the combination of the emotional instability of these women, the tendency to get angry due to mental injury, and the explosiveness and uncontrollability of emotions and actions, they reign as a very scary and frightening super Hannya.
In Japanese households, the super Hannya who controls the coming and going of money is the equivalent of the ojou, the Ministry of Finance, while the men are the equivalent of inferior taxpayers.
When the Super Hannya aspect of the Japanese woman is

applied to motherhood, a strict mother is born. The Japanese strict mother is the one who controls, controls, and disciplines her children in a way that makes them her complete property, and is treated as a monster like an educational mamagon.
The Super Hannyakus are the spiritual backbone of Japan's athletic society, which operates under strict discipline and lacks a sense of human rights, just like the old Japanese army, or the military, which committed brutal atrocities.
The ultimate destination and ideal form of feminism in the world, which aims for the expansion of women's rights and the domination of society by women, is the Japanese Super Hannyakusha. Japan's Super Hannya is the epitome of a woman in the world.
(First published May 2020)

The Acceptance of the Japanese Constitution in Japanese Society and the Role of Democracy

Women's Japanese society is essentially the antithesis of the Western patriarchal society and is in complete conflict with the content of the Japanese constitution, which reflects Western-style democracy, and is an enemy of the Japanese constitution.
The U.S. has imposed social norms that are diametrically opposed to those of Japanese women's society by becoming the real ruler and superior of Japanese society. At first glance, it seems certain to receive a fierce backlash from women's Japanese society. But the reality is that it's not. Women's Japanese society appears to be accepting the Japanese constitution with open arms, as if it were contrary

to their own social norms. What is actually going on here? When a new ruler takes control of their society in a way that completely defeats them, the people of women's society, not only in Japan but also in the country, usually make a complete backlash against the new ruler, desperately denying the previous ruler, and then start to sympathize with the new ruler, conjecture, condescend to him, and welcome him ostensibly. In Japan, this phenomenon occurred when there was a change of ruler from the Tokugawa shogunate to the Meiji government, and when there was a change of ruler from former Japanese military rule to American rule. A similar thing is said to have happened in China's dynastic change of dynasties with the same women's style as Japan. The Japanese people's blanket approval of the Japanese constitution also seems to be occurring in this context.

In addition, the acceptance of the Japanese constitution, a social norm whose content is essentially at odds with that of Japanese women's society, is done in the very way that women's society does, in a way that completely dismantles and invalidates the masculine content of the Japanese constitution. In other words, women's Japanese people regarded the Japanese Constitution as an object of feminine attunement, mutual unity, and conjecture, and they studied it blindly and absorbed the contents of the Constitution in the same way that they were taught by the traditional masters who are the object of absolute obedience in women's society. The Japanese women do not have the mental capacity to acquire the liberal and individualistic aspects of the Japanese Constitution, and they can only accept it in the way of complete attunement to the object of acceptance, oneness, coquetry, subjugation, enslavement, conjecture, and disallowance of refutation, which neutralizes the liberal, individualistic, and independent aspects of the Constitution. In other words, the masculine content of the Japanese constitution was accepted blindly and with wet

affection by the female Japanese with only a superficial understanding of its contents, in a state of complete obedience to the newly emerged social ideology of the super-superiors, while the essence of the constitution was like a sutra that was completely incomprehensible and inaccessible to women. The reason why women Japanese people accept the Japanese constitution is that acceptance of the constitution leads to a dramatic increase in the degree of concessions to the U.S. and other Japanese superiors who agree with it, which in turn leads to an increase in the relative public opinion of oneself and one's social status within the Japanese society, which has women's social norms that place great importance on proximity to the superiors and unity in the evaluation of personalities. Women's society essentially emphasizes the degree of confrontation with those above them, which gives them the advantage of self-preservation if they follow it, and the closeness of their minds to the ideas of those above them in authority. The acceptance of the Japanese constitution by the Japanese is the same phenomenon that Japanese sociologists, if they first and foremost introduce the social ideas of the Western countries, which are the ultimate superiors in women's Japanese society and the Japanese academic community, which is a type of Japanese society, they can dramatically improve the relative social reputation of the Japanese people around them as effectively wearing the authority and power of the super-superiors, and thus build up a socially advantageous position, so they compete to introduce and introduce the social ideas of the Western countries first with a strong and blind psychological sense of unity against them. In Japanese women's society, there is a mental conjecture contest against the Japanese constitution, which the Japanese feel is clothed in authoritative infallibility. The reason why there has been no progress in amending the Japanese constitution in Japan is that the belief in its infallibility and the belief that it should not be

carelessly amended has arisen among female Japanese who value absolute obedience to the ideas of those in high places of authority. Because the Japanese people can only accept the Japanese Constitution in such a woman's way, the masculine essence of the Japanese Constitution, such as the emphasis on individual freedom and independence and independence from power, remains invisible to the womanly Japanese, as a mere title that is only superficially understood and must be blindly obeyed. In this respect, the essence of the Japanese constitution is effectively invalid for the Japanese people. The United States remains unsuccessful in essentially transforming Japanese society through the introduction of the Japanese Constitution. Even though the masculine society tries to mentally dominate the feminine society, it fails because masculinity itself is not understood and embodied by the people of the feminine society at all. The essential reason why women's societies can easily perpetuate and sustain themselves under the domination of masculine societies without any essential influence of their domination is that women's societies can accept social norms that emphasize masculine individual freedom and independence only through feminine attunement, unity, conjecture, and authoritarian submission to them, and thus can totally nullify the essence of masculinity. This is the basis for the global strength of women's society. It is virtually impossible for a feminine society to properly embrace a democracy full of masculine liberal independence, and no matter how much it tries, it is shameless and futile. The operation of American and masculine democracy in women's Japanese society is doomed to remain a mere democratic ploy, devoid of substance. This is the same as a woman who has grown up without any real contact with men, and no matter how much superficial experience and understanding she has of men, she still has a hard time understanding their true feelings. However, there are quite a few Japanese people in Japanese

society who understand the true necessity of the Japanese Constitution. It is the Japanese people who have not been able to adapt well to the Japanese women's society, where mutual sympathy, unity, conjecture, and condescension are all too prevalent, and who are marginalized, bullied, coldly divided, and discriminated against. These Japanese people are not only men, but also a certain number of women, who are often seen as more fit for women's society. The insidious bullying and village bullying of the women's school is more intense in the female population. They look intently at the masculine content of Japan's constitution, which values individual liberty and independence, as a spiritual salvation for those who have been mistreated and trapped in a women's Japanese society. Nonconformists to feminine society are more likely to understand and agree with the nature of masculine social norms. It is a great irony that the true value of the Japanese Constitution, which is originally the main law in modern Japanese society, is only properly understood by non-conformists and outcasts of Japanese society.

There are two types of people who seem to be avid followers of the Japanese Constitution: those who study it by rote in the spirit of sympathy, unity, and conjecture, and those who wear it as the idea of an authoritative super-goddess, and those who are essentially unable to understand and accept the true spirit of the Constitution in order to gain an advantageous position in a Japanese society that values authority from the higher-ups. The other is the Japanese who are outliers and dropouts from the mainstream values of women's Japan, who have not been able to fit in well with such women's Japanese society, and as a result of being marginalized, are eager to seek spiritual salvation by showing an essential understanding of Japan's constitution, which has a masculine content in contrast to women's ideas. This is similar to the case of the purely feminine type of Japanese going to Western countries, who are sent on a job

rotation or other job assignment to a branch company in Western countries and try to integrate themselves into the local Japanese society, or the purely feminine type of Japanese studying abroad, who are willing to acquire the advanced Western ideology in order to give themselves a boost of authority and use it to gain an advantageous promotion in the Japanese society, or the feminine nonconformist Japanese, who are alienated from the Japanese society or feel very uncomfortable with the way Japanese society is and try to escape and start a life in another place.
(First published May 2020)

The consequences of the introduction of Western feminism into Japanese society

There is a feeling that Western feminism aims to somehow exploit in a masculine way those Western women who are nonconformists and baggage in a patriarchal society, who are treated as degraded men who have been masculinized in spirit. It has become the goal of Western feminism to somehow make use of women in society as equal to men, and in order to do so, it has become the goal of Western feminism to encourage women to enter the workplace and to promote the promotion of women to managerial positions. There, the premise is the maintenance of patriarchy in Western societies, and the hidden purpose is to desperately avoid that Western women will awaken to the essence of femininity and come to deny and hostile to masculine patriarchal societies altogether, threatening the survival of masculine patriarchal societies. The reason why Western

feminism actively rejects not only sexism but also sexism research, which is supposed to be a fair and neutral position, may be because it is desperately trying to prevent Western women from discovering the true nature of women's society through the advancement of research on women's societies. The current feminism in Japanese women's society has blindly introduced such Western feminism into Japanese society by aligning with, uniting with, and conjecturing about women's feminism as an authoritative and impermissible idea from advanced countries. As a result, the masculine image of Western women and the values of the weaker Western women in society are forced on the women who are already strong and dominant in Japanese women's society. As a result, Japanese feminists are desperately trying to make Japanese women, who have often had separate life courses from men through the adoption of gender roles, into entities that follow the same life course as men, and are desperately trying to push Japanese women, who have dominated Japanese men and Japanese society from the home, into new workplaces, career feminization, and promotion to managerial positions.

Traditionally, Japanese women had been like carpenters, who used Japanese men, the equivalent of carpenter's tools, as tools and slaves to secure their income and social status. By applying Western feminism, women have been able to obtain the means to secure their own income by turning themselves into carpenters' tools, thereby stabilizing their economic and social status, while retaining the authority to manage their households as before, and further strengthening their position as social powerhouses. In addition, with the path to management in the workplace now in full swing, the assumption has been made that they will be able to wield an overwhelming influence in the workplace that far exceeds that of the traditional powerful lay equivalent of a bureaucrat. However, there are also problems with people leaving the workplace due to

prolonged parental leave and difficulties in reemployment, as well as the need to delegate the initiative in child-rearing to grandparents and others who are too busy working at the workplace.

Japanese women, who are equivalent to in-laws, attack Japanese men who are dependent on their mothers as mazakons by making use of the aspect of feminism's attack on men and insist that they will not marry mazakon men, thus forcibly separating their husbands from their mother-in-laws. At the same time, this means that Japanese men may socially declare their psychological liking for their mothers by saying, "We love our mothers," or socially openly acknowledge and affirm the domination of Japanese men by their mothers, or socially affirm the psychological pleasure that comes from their psychological dependence on their mothers, or conversely, "We are dominated by our mothers! and acts as a muzzle to social accusations. If a Japanese man cries out about this, the Japanese woman who is his daughter-in-law's daughter-in-law will find out that he is under the control of his mother-in-law, and the Japanese woman who is his daughter-in-law's daughter-in-law will refuse to go out with him or marry him because he is a mazakon. Japanese men are either divorced from their wives or have their children taken away by their wives, who are the women they marry. In other words, for Japanese men, the social affirmation of their spiritual unity with their dominant mother, or conversely, the social indictment of domination by their mother, is very damaging in their lives. Japanese men are so afraid of it that they are unable to raise their voices and have no choice but to remain desperately silent. The inability of Japanese men to actively assert their spiritual unity with their mothers and the psychological pleasure of domination by their mothers led to an increase in the strength and dominance of Japanese women, who had been considered weak until now as the equivalent of wives, in society. Moreover, overall, the domination of Japanese

men by Japanese women has become more entrenched as Japanese men are no longer able to protest the domination of their mothers. This is an even more grievous embarrassment for Japanese men who are forced to live in the women's world. The Japanese men need to fight back. The Japanese feminists, who are in tune with the Japanese superiors, see the presence of mothers and mothers-in-law, who wield an overwhelmingly dominant power in women's Japanese society, as an obstacle to the promotion of Japan's policy of "Leave Asia, Enter Europe" to join the ranks of the super-patriarchal Western industrialized nations, and are desperately trying to hide their presence from the public stage of Japanese society, and Japanese feminism's attack on Japanese Mazakon men is a prime example of this.
(First published May 2020)

The problems of Japan's left

I have come across a case of a Japanese man tweeting happily that he had just reported to his mentors and senior colleagues that he had published a new book in defense of Japan's constitution, which makes me feel quite uncomfortable when I think that this is the reality of the leftists in Japanese society who repeatedly make pro-Western statements.
For better or for worse, the leftists in Japan are the shady thought police who, for better or for worse, are the ideological supremacists and rulers of the world who are trying to correct the reality of women's Japanese society by unilaterally denouncing and accusing them of misalignment with the masculine Japanese constitution and Western ideology, with a focus on the super superior masculine America and the West. It is essentially the same as the prewar anti-war police who used to crack down on anti-war

ideas. It's just that the crackdown on anti-war ideology has turned into a crackdown on anti-Western ideology. Or, it's just like a mother-in-law who denounces her daughter-in-law's inadequacies and points she doesn't like from the top down.

What's more, most of the leftists in Japan are comfortable in their traditional women's school relationships of master and disciple and senior and junior, and innocently affirm this without question. They may not be aware of the self-contradiction inherent in the social action they are taking, and they may not have the capacity to be aware of it. The traditional teacher-disciple relationship in Japan is a typical women's social relationship that requires unilateral absolute obedience with psychological unity of the disciple to the master. The traditional Japanese system of seniority and juniority also requires senior citizens to bow their heads like locusts with rice, indulge in indulgence, love, conjecture, and absolute obedience, while at the same time, they turn their heads in the sand and demand mental obedience from their juniors. The Japanese leftists, while actively advocating for the ostensibly masculine Japanese constitution and Western-style democracy, and searching for and denouncing aspects of Japanese women's society that are alien to it, actually accept and affirm the social relations of women's society that they are supposed to be denouncing without any real questions within their own family, and adapt to them, are in fact fully immersed in women's social practices, actively taking women's social actions, and securing their social position in Japanese society by using the authority and prestige of their super elders as a shield and putting on a big face. The same is true of the advocates of Japanese feminism, who have introduced Western feminism into Japanese society in a doctrinal way, attack the current state of relations between men and women in Japanese society that do not conform to Western feminism from a superior perspective, and try to correct it in a Western way as they

see fit. They are not aware that they actually belong to a class of traditional Japanese who are in fact steeped in women's ideas and who use the authority of their super elders to stand in the position of major rulers in women's traditional Japanese society. They simply assume that they have acquired an advanced Western way of thinking that is different from the Japanese way of thinking, and that they are different from the traditional Japanese who are exposed to the traditional women's style. The leftists in Japan are members of a privileged group of women who have secured their social supremacy by worshipping and espousing the Western advanced ideas of authoritative super-gods. The result of trying to acquire a masculine social thought in a feminine way, while one's ideas remain fundamentally feminine, is a feminine leftist Japanese who is masculine in her claims but feminine in her actual social behavior. Their masculine claims are a sham with no real masculinity, no masculine inner truth.

Some people on the left in Japan may have only temporarily accepted women's social practices as a means to an end in order to make it easier for their arguments to get through in Japan or to somehow secure their place in Japanese women's society. However, that would mean that masculinity, which is the essence of leftist thought, would continue to live in the social practices of the feminine school, gradually disappearing spontaneously in the mind, leaving only femininity to wield an apparently unsharp blade.

Whether or not they naively affirm the traditional women's teacher-disciple relationship and senior-descendant relationship, and whether or not they continue to adapt without problems, is a major clue in judging whether or not those on the left who attack traditional Japan with their pro-Western claims are actually women's. It's because some of the leftists in Japan are out of touch with the feminine side of Japanese society who are seriously unfit for the feminine side of Japanese society, who have withdrawn from Japanese

society, immigrated abroad, etc., but who hate and attack the feminine side of Japanese society. However, even in that case, it is undeniable that there is a hidden aspect of the women's movement where they are using the advanced ideas and authority of the West to look down on Japanese society, but they are much better than the Japanese women's leftists who denounce Japanese women's society from above without any awareness of their own women's nature.

Also, among those who apparently affirm the Japanese women's society, there are a certain number of potential non-conforming pseudo-women's Japanese who are desperately trying hard every day to adapt to the Japanese women's society with a sense of incompatibility, exhaustion, and discomfort with the way women's Japanese society has to deal with human relations, where attunement, unity, and conjecture are required, or despairing that they fundamentally do not fit into women's Japanese society. The women's left-wing Japanese who are steeped in a sense of privileged superiority, having acquired Western advanced thinking, are deceptively useless, unable to understand or redress the painful feelings of the pseudo-women's Japanese who have no choice but to continue to adapt to Japanese society on the face of it. There is a new need in Japanese society for policies that will enable the fulfilment of the essential de-womenhood of the pseudo-womenhood of Japanese society, and for social movements that aim to achieve it. Alternatively, it should allow criticism of women's sexuality in Japanese society to be made more openly. We should also consider measures to thoroughly remove femininity from the Japanese left. The promotion of the masculinization of Japanese society should be one of the goals of Japanese masculism. It is also necessary to seek relief from the masculine societies that exist around the world for the Japanese men who are suffering from the social practices of the women's movement.

(First published May 2020)

The Japanese Government (Japan's superiors) is a woman

The basic social relations of women and women's social relations is that they put their own self-protection first and foremost against superiors, and obey them unilaterally by attuning to them, uniting them, conjecturing them, taking them in, and making them feel good about themselves, and they depend on superiors whom they think they can respect psychologically and try to rely on them, respect them, and get help from them, while they stand back and bluster about subordinates and demand their obedience as a matter of course. In women's societies, or women's social relations, a chain of tyrannical dominance and subjugation between the superior and the inferior is constantly occurring.
This social relationship between women and their mother-in-law in the Japanese family is remarkably evident. The mother-in-law of the superior continues to preach to the inferior daughter-in-law in a one-sided manner from a superior point of view, and continues to attack the inferior daughter-in-law with all kinds of stingy comments that poke the corner of the box, and never forgives the objection from the inferior daughter-in-law. The daughter-in-law couldn't argue with her mother-in-law and continued to obey her unilaterally. Then, when the wife becomes the mother-in-law, she changes her attitude to the new daughter-in-law and starts to be overbearing and languid. There is an intergenerational chain of domination of the daughter-in-law by the mother-in-law.
The social relations of the women's school also apply to the

system of seniority and juniority prevalent in Japanese society. The senior members of the upper class pose to the junior members of the lower class in an overbearing and high-handed manner, and demand that the junior members of the lower class obey them as a matter of course. In addition, the junior member of the team would be bossy to the junior member of the team as the senior member of the team. The relationship of dominance and subjugation of senior and junior members of the society has been linked generation after generation.

At the helm of these women's social relations is the Japanese government, the upper and most senior figure in Japanese society. Japan's superiors are too afraid to disagree with the Western countries, especially the US, which is the effective ruler of the country. On the other hand, to the Japanese people, who are lower than themselves, they stand idly by and bluster as if they are privileged by the bureaucracy and democracy, deciding their own policies only for their own people and unilaterally imposing them on the people and not accepting any arguments. It treats the people as weak and unilaterally demands servitude. The female superiors do not allow the subordinate citizens to move of their own free will as the subordinates are doing what they want without the permission of the superiors, and put strong social control on them. When the people of Japan get into a predicament by acting on their own volition, the Japanese superiors immediately assume that the people are responsible for their selfish actions and do not help them at all. The Japanese superiors are indifferent to the socially vulnerable who are in trouble, and it is arrogant to ask the superiors for welfare for the economically needy, even though they are inferior. When the public disagreed with their policies, the Japanese women's superiors were easily hurt emotionally and immediately began a ruthless and harsh repression. The Japanese people are so scared of it that they desperately try to be obedient. There are many citizens who actively

confront their superiors, informing their superiors about the existence of other citizens who do not follow their policies, and actively acting as superiors' subordinates in order to punish them or impose sanctions on themselves. There are many people in the country who single-mindedly defend the policies of their superiors and become their own cheerleaders. In order for the Japanese people to oppose the Japanese superiors, the only one who can give opinions to the superiors, the super-superiors have to somehow draw examples from international news reports and other sources of policies that represent the voice of the Japanese people and that criticize the Japanese superiors, and then somehow get the opinions of the Japanese people to pass by by citing them, criticizing the superiors, and making the superiors obey the super-superiors. And since the Japanese people themselves are women, the upper class, the superior, and the superior citizens of the country have no choice but to put on a big face and demand unilateral obedience from the lower class, and the lower class has no choice but to accept and comply with this. The relationship between the prime contractor and subcontractor in the business order, the relationship between the owner and the employee in the company, the relationship between master and disciple, the relationship between boss and subordinate, the relationship between full-time employees and non-regular employees, etc., all follow the social relations of the women's school. And, in a very feminine way, a social chain of tyrannical dominance and subjugation between the superior and the inferior is occurring as a matter of course. It is typical of the chain of control and servitude of the primary, secondary and tertiary subcontractors of business orders.

Ironically, it is practically unacceptable to refer to the character of Japanese society, including Japan's superiors, as women's in the current Japanese society. This is because the U.S. and the West, the super-imperialist countries, are typical patriarchal societies that are negative about the idea

of women threatening their own masculine social systems, and both the Japanese government and the Japanese people have no choice but to unilaterally comply with these ideas. On the other hand, the relationship between the Japanese elders and the Japanese people has been maintained as a woman's style, and the Japanese people at the bottom of the scale have been trying to conjecture and adapt to the slogans set by the elders, and the elders and the Japanese people have been working together to agree that "Japanese society is patriarchal," "Japanese men are strong," and "Japanese women are weak. If you argue that Japanese society is a women's and matriarchal society, or that Japanese men are weak, or that Japanese women are strong, you will be treated by both your superiors and the Japanese people as a dangerous person or a heretic who disagrees with both your superiors and your superiors at the same time, and you will be ignored, ridiculed, and erased from existence. In particular, it is fatal that making this claim could lead to opposition to the super-ops of the upper echelons. Not only the right wing of Japan, which disciplines and submits to the superiors, but also the left wing of Japan, which disciplines and accepts the superiors and uses their authority to criticize the Japanese superiors, who are relative inferiors to the superiors, and the Japanese people, who are critical of the superiors, reject the superiors on the grounds that this is a very dangerous and insane act. In Japan, if you disagree with both super umpires and umpires at the same time, you will lose your freedom of speech, lose your place in Japan, and have no choice but to live in seclusion or flee abroad. In other words, while we are ostensibly told that freedom of speech is guaranteed in Japan under the Japanese constitution, which is led by the super-superiors of the United States, the super-superiors and the super-superiors say that the standard of world society is a masculine patriarchal society, that Japanese society is already patriarchal, that Japanese society will be patriarchal,

that Japanese men are patriarchal and strong, that Japanese women are subordinate and weak to patriarchal Japanese men, and that they are socially victimized and discriminated against. Against sexism! There is no freedom of speech that completely rejects the official slogan "Let weak Japanese women improve their social status on par with Japanese men," and claims that "Japanese society is a women's society," "Japanese society is a women's society," "Women are superior and strong, men are inferior and weak," "Japanese women dominate society," and "Japanese mothers and in-laws are particularly powerful social rulers. Even if you think that the content of the speech is in line with the realities of society, you should not speak out at all. In Japanese women's society, which does not tolerate criticism of superiors, there is, in effect, a strong discourse control system in which the content of an argument must be conjectured or confronted by either the superintendent or the superior. In Japanese women's society, the freedom to admit one's own feminine identity has virtually disappeared because social relations are feminine.

Japan's superiors are actively raising the national policy of "getting out of Asia and into Europe" and the accompanying slogans against the Japanese people: "Japanese society is patriarchal, Japanese men are strong and Japanese women are weak. However, it is a blatantly coercive state intervention in free and fair gender research, a harmful content that unilaterally distorts the results of published research and closes off the possibility of reaching the social truth about the social gender gap between men and women, and is a social prohibition that should be corrected now. In Japanese women's society, Japanese men, who are supposed to be socially weak, constantly assert their patriarchal character, their social strength, and their social superiority and settle for it, while Japanese women, who are supposed to be socially strong and dominant, constantly assert their social weakness and social inferiority, which is an abnormal

and crazy state of affairs, no matter how you look at it. Furthermore, the Japanese people have been so brainwashed by their superiors that no one is aware of this, or even if someone does notice and point it out, the rest of the Japanese people (both right-wing and left-wing), who agree and conjecture about the national policies of their superiors in a woman's manner, are simply ignored, denied, and ridiculed by society. Or, for Japan, the Western countries, which are super bosses of Japan, should immediately stop pushing and pandering to other countries and the global community with their own patriarchy, feminism based on the premise of male superiority and female inferiority, and neoliberalism that arbitrarily suppresses free research on gender differences under the slogan against sexism. There should be a universal recognition that there are some societies in the world where men are strong and some societies where women are strong. Allowing human beings to explore more freely and deeply the social gender differences between men and women should promote mutual understanding of their male and female counterparts and be of real benefit to the humanity of the world.
(First published May 2020)

Social Gender Differences and Japanese and World Societies

The fact that Japanese society desperately clings to the distinction between advanced and backward countries, desperately continues to call Japanese society an advanced country no matter how far it has fallen, or calls China and South Korea emerging countries, and desperately avoids

being called an advanced country even if China and South Korea are superior to themselves, shows that Japanese society is obsessed with relative evaluation and deviation evaluation among countries, and tries to mount itself as being relatively superior to its surroundings. Or perhaps it's a woman's act of desperation to avoid having her pride hurt by allowing Japan to overtake China and South Korea, which Japan once identified as inferior, so that Japan can no longer mount up against China and South Korea. In addition, because women's societies like Japan and China Korea are self-protective and lack a spirit of challenge, it is easy to be ahead of masculine societies that actively take on dangers, and in a sense, they feel guilty that they are constantly backward and therefore weak. It is because of this that the former women's China was once ruined by the invasion of masculine Western countries. The fact that Japan has shown that it is possible to become a world power by demonstrating a high level of product perfection and becoming sufficiently competitive with the masculine Western countries by continuing the desperate introduction of the Western countries' culture without any boundaries, imitation, and fine tuning and improvement of it as a woman's practice, has certainly served as a global precedent and example for the women's countries other than Japan, especially China and South Korea, to skillfully take over and excel in the masculine countries. While this is something for Japan to be proud of, it is also a fact that it is effectively a glory of the past for today's declining Japan.

In order to become a world powerhouse, women's societies and women's countries don't have to try desperately to make society patriarchal in the way of women's fashion like Japan and become emotionally beautiful women in male clothing. This makes it clear that there is no longer any need for Japanese society to continue the patriarchy and the male disguised beauty.

The feminine rounding up of masculine social norms has

been occurring in Japan since the Meiji era (1868-1912). The German-like introduction of the Imperial Constitution of Japan was such. Or the post-war acceptance of the de facto American-made Japanese constitution in Japan is a prime example. However, in the process of emotional roundabout swallowing, the original masculinity has disappeared, and its efficacy has become bare bones and a meaningless article. The masculinization of women's society in Japan has been practically impossible to achieve at all.

Japanese women's society can be explained much more efficiently and effectively in terms of the old-fashioned relationship between superiors and inferior Japanese citizens and the superiority of the new super-superiors to Japanese superiors and the Japanese people by the Western countries than the superficial use of Western democracies.

In Japan's society, even if there is a communist revolution and the emperor's system is abolished, the Japanese people can only act as women, and after the revolution, the new superiors will continue to be overbearing, give unilateral orders to the inferiors, preach from a superior point of view, and the inferiors will only be able to condescend to them, make a concession, and obey them, and the traditional social system of the superiors and inferiors will be reproduced, and there will be nothing new in the society. And even after the revolution, we will continue to have a women's society that is a dictatorship of the superiors and a second decoction of the existing social system, in which congruence with and unity with the superiors and the surroundings, and disciplines are rampant. Japanese society needs to quickly create a social system that will ensure the competence of the higher-ups and leaders at all times, revolutionary or not. There is a problem with the precedent of an examination system that appoints people who are good at memorizing conventions to government offices, and it is also not good that becoming a member of the Diet has become a vested interest in heredity. The weakening of

society through the fixation of outdated precedents, customs, and vested interests is a shortcoming of women's society, and in order to revitalize women's society, there is a need for measures to be taken on a regular basis to cut down the worn-out customs, values, and vested interests of society on a case-by-case basis, like the root-cutting of a plant.

The domination of masculine societies by feminine societies has existed for a long time, for example, the avenging of Russia's domination of Mongolia, the domination of East Germany by Russia (the Soviet Union), and the domination of the Nordic Baltic states. The idea that the world is monochromatically dominated by masculine societies, that men are universally strong in the world and women are universally weak in the world, is nothing but advertising to appeal to their own power by masculine societies such as those in Western countries. The Japanese society, which has a strong patriarchal orientation and is promoting the policy of the countries of non-Asian and non-European countries, does not think anything of this idea, but only believes it on the basis of women's ideas. There are many geographic areas in the world where women dominate strong and weak men, especially in mainstream agrarian areas.

The fact that a women's society like Japan's has been unable to substantially understand, acquire, or introduce masculine social norms such as the Japanese constitution for any length of time, and has been studying them by rote, like a sutra, is the same as the fact that women have been unable to understand male psychology for any length of time. Similarly, a masculine society would find it difficult to understand the nature of a feminine society. It is the same as men's difficulty in grasping female psychology. Although Western countries perceive Japanese and East Asian society as authoritarian and collectivist, it is difficult to realize that women are the true rulers of Japanese and East Asian society, partly because the superficially active members of

Japanese and East Asian society are predominantly men, and partly because Japanese society actively pretends to be patriarchal. This manifests the existence of social gender differences between men and women. Awareness of this reality in masculine societies is important for the advancement of social gender studies around the world. There have been many opportunities for Japanese men to come into direct contact with masculine social norms of patriarchal Western countries for a long time since the Meiji era, to understand and embody the essence of these norms, to truly masculinize their own psychology, and to awaken as true patriarchs, but even now they remain immersed in the traditional Japanese women's social norms of mutual assimilation, unity, and conjecture for superiors, unable to break out of these norms at all. It is necessary to think deeply about why Japanese men, who are male in terms of biological sex and have a strong sexual urge to inbred women, have become feminine in their social behavior, and why external patriarchal societies like those in the West, which are superior and have directly brought about masculine social norms such as the Japanese Constitution, have been unable to understand and absorb the essence of its contents and have remained feminine. One possible reason is that Japanese males are removed from their masculinity in terms of social behavior because their mothers maintain a strong mother-child bond during their upbringing, and their mothers monopolize child-rearing afterwards. In other words, they are forced to feminize their spirit in order to make a living, because the social practices in the workplace, such as companies and government offices, and in local communities, such as towns and villages, require them to act in accordance with the precedents and customs of traditional women's fashion, where they are forced to synchronize, unite, and subjugate the whole personality with the group to which they belong. Also, by dating or marrying a Japanese woman, the other

Japanese woman demands financial strength, muscle strength, and the ability to serve as a servant, and the Japanese woman has the authority to manage the household, and she is forced to live by the allowance system from the wife to the husband, to be mentally subordinate to the wife, to be alienated from child rearing, to be helpless, to be treated as patriarchal and flattered, and to act like a woman or a child in the family. The problem is that for Japanese men, the introduction of patriarchy from Western countries has actually become a patriarchy unilaterally given to them from above, and the possibility of exercising masculine freedom and independence by becoming a true patriarch has been socially denied by the dominant women's social norms in Japanese society, and has remained closed off, playing only the role of a signboard to make Japanese society that is ostensibly a women's society look like a sham patriarchy or pseudo-patriarchy in the style of Western countries. As it is now, Japanese men will be left with nothing but the regrettable path of being a woman's woman, bossy, arrogant, showing off to those around them, and being stylish. As a matter of fact, for Japanese men, their mothers forcefully instill in their sons the feminine spirit of attunement, unity, conjecture, and don't-be-reason, by raising their sons in a close relationship with them, thereby forcibly erasing and invalidating their sons' spirit of freedom and independence and challenge, making their sons' spirit completely feminized and like a degraded woman, reducing them to the status of incompetent social weaklings and women's social slaves in women's society, and mentally manipulating their sons as tools for their mothers' own self-realization. Japanese men, however, who have been completely feminized by their mothers, are completely oblivious to these fundamental problems and, instead, have a strong attachment to their mothers, a sense of dependence, love, longing, and pity, a sense of indebtedness to their mothers who took the utmost care of

them and devotedly took care of them, a sense of gratitude, a sense of returning the favor to their mothers, a sense of filial piety, and a strong sense of loyalty to their mothers, becoming full supporters of their mothers, mother supremacists, and ardent followers of motherhood, saying, "I love my mother! It's not just a question of "what's the point? As an extension of the feminization of Japanese men, Japanese men have come to seek a role model for their mothers in society. Japanese men continue to have a strong sense of dependence on their sisters, wives and daughters, and a strong desire to have them take care of them like a mother. Japanese men deny and attack Japan's Western-style feminism as a social symbol of Japanese society's denial of the femininity of Japanese women's psyche and the patriarchal masculinization of the West, which is negative to the maternal patronage and care for Japanese men by Japanese women, and blindly promotes the social activities of Japanese women and Western men through the super-superiors' conjecture of women's influence on Western countries. Japanese men, both men and women, have a tendency to take a liking to members of their own group, such as a company, or even to old-timers, such as respectable teachers and seniors, or to the higher-ups in society. Japanese men try desperately to conform to the social structure artificially set by their female superiors, who believe that Japanese society will become homogenized and patriarchal in order to become a member of advanced Western countries. Japanese women have also adapted to this by desperately hiding their true nature as presidents of Japanese society, determinants of social norms, and rulers of society, avoiding any reference to the fact that Japanese society is a matriarchal society on the surface, and acting as if they are inferior to their male counterparts on the surface. We received positive feedback on the apparent success of the patriarchal system in Japanese society and were pleased to see that both Japanese elders and Japanese men and

women had become more Westernized. This is how the phenomenon of Japanese men's praise of motherhood, their fundamental approval, consent, and positive acceptance of the domination of their mothers and maternal beings over them, and their hard work on ostensibly patriarchal social behavior, and the phenomenon of Japanese men, who, despite being male by nature, are so feminized by the domination of their mothers that it becomes impossible to understand the essence of patriarchy, and they lose the ability to exercise masculine power based on the free independence of their individual minds, and end up spending their time as social weaklings under feminine social norms, in a state of pseudo-patriarchy and fake patriarchy.

The masculine authoritarianism and totalitarianism of Nazi Germany and the feminine authoritarianism and totalitarianism of Japan have in common, at first glance, the blind obedience of subordinates to superiors and the occurrence of a social enmeshment of people's behavior, but their contents are very different. Based on the psychology of dry, unsympathetic, instrumental obedience with rationality and logic to the subordinate superiors that existed in German society before in the form of bureaucracy, the creation of technologies such as public speeches that make the human personality completely controllable through a cold, rational, scientific approach to man, and the application of these technologies to the real world and to society as a whole is an attempt by Nazi Germany to realize authoritarianism and totalitarianism in a precisely masculine way of approach. As Nazi Germany, which adopted this approach, became a powerful country, the development of these personality control techniques was quite successful in society. The attempt was socially sealed with the defeat of Nazi Germany, but there is still room for a revival. It is the authoritarianism and totalitarianism of the Japanese women's society that takes an emotional and unscientific

approach and unites the whole of Japanese society by taking advantage of the strong mental and emotional tendency of mutual assimilation, identification and exclusion of the different, which both superiors and subordinates share, or the tendency of subordinates to condescend to superiors, to take advantage of the tendency of the superiors to condescend, to take advantage of the tendency of the superiors to condescend, to take advantage of the tendency of the superiors to voluntarily and actively exclude the rebellious, and to unilaterally force the subordinates to obey them. In other words, Japan's authoritarianism and totalitarianism is based on the way women behave. This kind of women's authoritarianism and totalitarianism still persists in Japanese society today, even though its existence has been superficially denied by the defeat of the former Japanese army in the war. It is not only the right wing of Japanese society that unabashedly affirms these aspects of Japanese society, while desperately avoiding the term "women's fashion", but also the left wing of Japanese society that denies these authoritarian and totalitarian aspects of Japanese society. Japanese pre-war and wartime fascism can be thought of as desperately imitating German fascism in some respects, but the masculine nature of German fascism eventually ended up being incomprehensible to women's Japan, and Japanese fascism remained separate from German fascism.

On the other hand, they are socially forbidden to express their inherent psychological dependence on Japanese women, that is, to openly indulge their mothers, wives and daughters, to remain psychologically weak and inferior to women, and to remain childish. When Japanese men express these kinds of things, they are subjected to a barrage of social condemnation. This is because a Japanese man expressing his own weakness would expose to the outside world that Japanese society continues to be feminine and that the real rulers are women. Also, the traditional ability of

Japanese men to live with their mothers after marriage has become virtually impossible due to the fierce protests of Japanese women who have been disadvantaged by this. As a result of the Japanese government's policy of "Leave Asia, Enter Europe", Japanese women and men have been treated as patriarchal and seemingly strong in society, but have been unable to confess their true vulnerability to the society around them. Japanese men have no choice but to appear superficially arrogant in Japanese society. The social strength of Japanese women and the social weakness of Japanese men are tacitly understood in Japanese society, but they are open secrets that must never be made public. (First published May 2020)

Japanese Society and Official Rule

. The majority of the Japanese are politically indifferent. They are independents who are neither right-wing nor left-wing. Or avoid expressing opinions or support for political parties and policies. That means being politically neutral oriented. Deep down, the Japanese don't want parties and politicians to intervene in government policy-making, do they? It's just a temporary introduction to the case of the Western countries in De-Asia. The most politically neutral entity in Japanese society that runs the Japanese government has always been, and still is, a government official. The Japanese are a bureaucrat-control-oriented people. Since the Meiji era, the ruler's superiors in Japan have been the officials of the emperor's family and their retainers. The life of a bureaucrat is a life of risklessness, of following precedents and conventions, which is typical of a woman's life. The life of a bureaucrat is the ideal life of a woman's Japanese society. When Japanese people try to make an argument for something, they end up not being able to make any political arguments because of the

consideration of various people. This tendency of the Japanese people fits right in with the domination of society by officials who are essentially oriented towards political neutrality. Japan is essentially a bureaucrat-dominated society. Japanese society is a society where the people of Japan leave everything to the bureaucrats and get along as they see fit. In Japan, there is a high level of public appreciation and trust in government officials. Being a bureaucrat is an ideal occupation for Japanese people. Japanese officials have low starting salaries, but they can have a lot of social influence. As a member of the upper class, Japanese government officials have a lot of social prestige and perks, such as being granted "amakudari". In Japanese society, becoming an official makes it easier to marry a senior citizen, and raises the social hierarchy. Japanese people who are vulnerable to the authority of their superiors aspire to that point. In the bottom of their hearts, the Japanese want to be a superior being with authority and control. If we compare the Japanese government to a company, politicians are usually treated as part-time employees, while government officials are regular employees. In Japan, the University of Tokyo has traditionally produced high-ranking officials, and the Japanese have a strong faith in the University of Tokyo. The University of Tokyo is still considered to be the best university in Japan. In Japan, there are still many people who want to be admitted to the University of Tokyo and their parents. All Japanese people want to be bureaucrats, no matter what. The Diet's answers in Japan are completely dependent on the choreography of officials. In Japanese society, many politicians such as Diet members are OBs and OGs. Many of Japan's politicians are direct descendants of officials, and the current Prime Minister Abe is one of them. Part of the reason why Abe's approval rating is so high is because the officials have personnel power. The Abe administration is seen by the Japanese as more of a bureaucrat's general than

a politician. In Japan, those who support the glory of the former imperial system affirm the rule of the emperor's retainers over the officials. The government's ruling Liberal Democratic Party (LDP) also has many people who come from officials. Japan has always been, and still is, a bureaucratic paradise.

Why doesn't Western-style parliamentary democracy work well in a women's society like Japan? This is because Western-style parliamentary democracy forces an open, masculine legislature against a feminine society that is strongly oriented toward a closed legislature. An open chamber is a vestige of world domination by masculine Western nations. There is no need for a women's society to adjust to this. It's just that the Japanese government is trying so hard to introduce it as a de-invasion policy. It is unlikely that an open chamber will continue to function substantially in Japan, where women are oriented towards a closed chamber. The open chamber in Japan's parliament should really be stopped because it is socially harmful. In Japan's open parliamentary system, there is only a superficial choreography of answers by officials. Many substantive political decisions are made behind closed doors in restaurants and the like. Women's society likes to talk behind closed doors. Women's society likes to be secretive and private. Women's society is inherently secretive. In Japan, a closed council chamber that works well is better than an open council chamber that doesn't work well.

The Japanese government is working hard to make its moves appear politically driven, but at the end of the day they are still led by bureaucrats. The current politicians only have the power to appoint officials, and the rest is left to the bureaucrats, so they don't do much, and they don't function well. Under the current circumstances, the Japanese people are better suited to the old-fashioned dictatorship of the bureaucrats. The fact that the selection of officials is in fact ministry-driven and does not reflect the will of the Japanese

people in any way is a considerable problem. Officials become self-righteous as they are. Wouldn't it be best for the Japanese people to be ruled by bureaucrats who are selected to reflect the will of the people, or a society where bureaucrats rule while reflecting the will of the people on a case-by-case basis? It can reflect the will of the people, and it's also democratic. Parliamentary elections and open debate are not the only democracy. There has to be a masculine democracy and a feminine democracy. Humans can't escape the domination of subordinates by superiors anyway. It would be nice if the higher and lower members of society could be replaced as appropriate. Other possibilities other than masculine open-parliamentary democracy should be considered. The Japanese women's society is suited to a majoritarianism without any conflict between parties. In Japanese women's society, politicians and political parties have become feminine in character, and conflicts and disputes between politicians and parties inevitably turn into emotional arguments, bickering, and vainglory-crunching mounts, which do not work well. In a female-dominated society, if the government is to successfully promote policy, there is a fundamental need for a way to avoid emotional conflict between the people involved in policy-making. You could even make the officials artificially intelligent. The decisions of the officials are closed anyway, and fit well with the Japanese society of women. It might be a good fit for a country like France, where the control of officials in the society is thorough. In Japan, an option other than official control might be to select politicians on the basis of closed parliamentary decision-making. However, for Japanese people who like to be politically neutral, is the rule of the bureaucrats more suitable?

In today's Japan, the Japanese can't choose how competent a politician is. Japanese politicians are conspicuous by their heredity. In today's Japan, there are some politicians of the type who appeal to popular policies, but their competence

remains unmeasured. Japanese officials only measure precedent, memorization of conventions, and comprehension when hiring, but they are better than Japanese politicians who do not measure anything at all. But that alone doesn't work well when unprecedented events occur. The inability to eliminate the incompetence of politicians and the precedent-setting nature of officials may be the reason why Japan is failing in its response to the new coronavirus. In Japan, there should be a system to measure other political abilities for the appointment of people to run the government, and only those who have those abilities should be appointed.
(First published May 2020)

Dominant subordination among women's societies

There are many ways for women's societies to dominate other women's societies. It was Japan that was paying tribute to China. That is the case with Japan, which was taught Confucianism by Korea. Japan, which annexed and ruled Korea, is it. There is also the existence of Taiwan, which was originally under the control of Japan. The domination and subordination of women's societies to each other is prone to tyrannical and tyrannical domination that does not allow the upper societies to refute the lower societies in a superior and one-way manner. Japan has failed to fully suppress the DPRK in its domination of the DPRK. It led to a major emotional backlash against Japanese domination of the Korean people. After the end of the Pacific War, the U.S. succeeded in suppressing Japan entirely. The reason for this is that Japan continued its policy of getting out of sub-Saharan Africa and into Europe, and it was easy to accept American domination as domination by developed countries.

Chosun originally looked down on Japan emotionally. The total and rapid reversal and replacement of the dominant subordinate relationship between women's societies does not seem to work because of the rapid reversal of the superiority and inferiority relationship due to the mounting, and also because of the emotional backlash of envy and resentment. Even in the domination of the women's social circles, Japan's subordination to China was long-term and stable. Alternatively, the reversal of the upside-down relationship between Japan and Taiwan is gradual and not so noticeable.

(First published May 2020)

Feminine society, masculine society and textbook beliefs

If the Japanese think of themselves as a patriarchal society, they should show more masculine challenges to their own theories, but the risk-averse nature of women's culture makes this largely impossible.
When the Japanese highly praise Japanese Nobel laureates, they are praising them for their contribution to raising the prestige of their country and giving the world a new impression that Japan is a member of the Western industrialized nations, based on the national policy of getting out of Asia and into Europe by their superiors, and not for their unprecedentedly challenging and original research. The fact that the Japanese evaluate the originality of their research is merely a superficial adjustment to the authoritarianism of the Western countries that evaluate the originality of their research. For the Japanese people, selfish and original actions based on individual ideas and trial and error, such as original research, are fundamentally evil and socially repulsive. Also, in Japan, challenge runners are considered social outliers who deliberately go out of their way to do dangerous and strange things. Alternatively, in Japanese society, original research is essentially shunned in that it can lead to dangerous results and new findings that threaten existing traditional precedents, traditions, and social order, which women's Japanese value. If the West declines and falls from that position, there is a strong possibility that Japanese society will shift to a state of overemphasis on old precedents and customs, faithful to the original constitution of the women's school. The Japanese society forcibly removes a Nobel laureate from the research and imposes an honorable publicist of its own. Japanese Nobel laureates are often criticized for not having a good

impression of Japanese society due to their shabby treatment in Japanese society.
In the end, people in women's societies like Japan and China and Korea, the most important thing is to protect themselves, so they follow the path of "don't take risks" and never take risks from themselves, avoid new challenges filled with unknown dangers as much as possible, and try to live in a world of precedent and tradition where their own safety is guaranteed if they act accordingly. Or, in order to protect themselves, they actively confront, admire, and try to act according to their superiors who guarantee their safety at any given time and who they can respect in terms of character. In other words, a textbook is a textbook for people in women's society in which precedents, traditions, or words of authoritative superiors that have been accumulated in the form of tradition since ancient times are summarized in a way that is easy to study and memorize. The people of women's society continue to adhere to traditional precedents and customs that have been endorsed by authority figures. In women's society, precedents and customs that have been followed for a long time seem to continue to live on.
On the other hand, people in masculine societies, such as those in Western countries, are desperate and willing to take risks and take on new and unknown challenges. In this way, people in a masculine society feel that the merits of success are very great and attractive, although the risk of failing and falling is great. In short, from nothing, a new success is achieved through an act of challenge, which destroys or invalidates the old precedents and conventions that have dominated the world up to now, and instead reigns as a new and effective precedent, reigning in the world as a whole with its fame and dominance. The rewriting of old precedents, the creation of new ones, can easily become the monopoly of those in a masculine society. The creation of new knowledge and the accompanying modernization of

society will be preceded by a masculine society that takes on many challenges with abandon and is prepared to fail. Each time, the document, a collection of precedents newly rewritten or added to by successes that happen to be in the midst of a series of risky challenges, is a textbook for those in the masculine society. The content of the textbooks of people in masculine societies is always a collection of tentative know-how, based on the assumption of rewriting by acquiring new knowledge.

The people of the arrogant women's society, who have absolutely rejected the observance of their own old and traditional precedents and customs, look at the people of the masculine society as nothing more than barbaric and violent people on the periphery of their own traditional and authoritative world and mock and condescend to them. Therefore, during this time, the textbooks of women's society's textbooks are filled with content that is like a dead copy of the new knowledge written in the textbooks of men's society, and the women's society becomes a colonial state of men's society in terms of knowledge.

For women's societies, the masculine society itself, which brings such new modern knowledge, comes to be seen attractively as a new authoritative entity that guarantees one's own safety in a new and upgraded way.

Alternatively, women's societies, which are structurally unable to come up with ideas to fundamentally change their own societies because of precedent and overemphasis on tradition, are eager to jump on new knowledge about ideas for social change generated by masculine societies. The introduction of masculine Jewish communism into the social revolution by women in China and Russia is a typical example of this. However, even if the social system is superficially reformed as a result of these changes, the ideas of women's society continue to be self-serving, fundamentally averse to challenge, precedent-bound, and tradition-bound, so the lack of self-innovation,

backwardness, and pre-modern character that is the essence of women's society will remain unchanged. A typical example of this is the Japanese society from the Meiji era to the present day, where women's society has tried to learn and introduce the social norms of a masculine society. As far as the current state of women's society in Japan is concerned, the introduction of masculine social norms by women's society, as seen in the introduction of the Japanese Constitution led by the United States, is essentially impossible for people in women's society who only care about their own self-preservation and never challenge themselves to understand and acquire the masculine spirit, which is based on the social norms of masculine society, and which is free and independent and challenge-oriented.
For a while, women's society was absorbed in dead copies of textbooks of masculine society, but as they became more mentally and financially comfortable, they began to combine the new knowledge of masculine society with that of other societies to create new knowledge that was unique to women's society, with a much higher degree of perfection and sophistication. This is impossible in a masculine society that is fundamentally rough and crude and inherently bad at micro-tuning, despite its macro and bold risk-response and challenge abilities to generate new knowledge. When women's society began to release new knowledge of high perfection and high quality, masculine society, which had boasted a great deal of dominance and influence in the world until now, would only be able to release knowledge of low quality and inferior perfection as it was, and would lose out in terms of the competitiveness of the knowledge it released. If masculine society continues to be unable to come up with effective, macroscopic innovative findings, or if it does manage to come up with macroscopic innovative findings, the content of the findings will be immediately detected by women's society and imitated by women's society, and if it continues to come up with micro-

improvements of new findings, masculine society will be unable to compete with women's society and will sink. The masculine society's reign is temporary, a time when the authoritarian women's society, which is meticulous and attentive, high quality and perfect, but lacks innovation and produces only stagnant new knowledge, will rule the world, and the textbooks of the women's society will become the world's standard. If we think of masculine societies as Western countries and feminine societies as China and South Korea, it fits in with the current world situation.

In this respect, it can be said that the transition of world history and the power struggle between various human societies around the world have resulted in a repetition of the dead heat between masculine societies that are good at challenges and try to lead the world by producing macroscopic and bold new knowledge, and masculine societies that are fundamentally lacking in the ability to produce innovative and modern knowledge, but efficiently imitating the new knowledge produced by masculine societies, making dexterous micro-tunctions and minor improvements, and outputting new knowledge of greater perfection, sophistication, quality, and competitiveness at a rapid pace.

A masculine society, on the other hand, can maintain its advantage in terms of knowledge by preventing women from passing on the new knowledge that it has created through its own challenges to women's societies, thereby preventing the rise of women's societies, which have structural flaws that make it difficult for them to produce innovative new knowledge. However, this will cause the world society to suffer from the deficiencies of masculine society, which can only produce low quality and inferior knowledge, and to look forward to the high quality and high perfection of feminine society, so it can be said that masculine society will eventually be forced to hand over new knowledge to feminine society. In this respect, both

masculine and feminine societies are needed, and the complementarity of masculine and feminine societies, as well as the global division of roles, is necessary if people in the world community are to continue to acquire knowledge that is fully satisfactory to their lives.
Such an analysis is only possible on the basis of the existence of social gender differences between men and women. In this regard, the freedom to study social gender differences between men and women should be recognized globally, as there is currently a significant movement of restrictions worldwide.
(First published May 2020)

Free speech in Japanese society

. Since the Meiji era (1868-1912) to the present day, Japan has been in a state of totalitarianism and speech control in support of the policy of countries leaving Asia and entering Europe. The Japanese people, whether they are on the left or the right, or those oriented toward political neutrality, all ostensibly support the policy of leaving and entering Europe, and there is no noticeable opposition.
With the global rise of China, the Japanese now fear China's existence and global domination, and have become focused on the US. The Japanese have come to view China, which rivals the super-godly US, as a single-minded enemy. It is the same as a woman who supports her mentor's theory of a superior person she admires and makes excuses for her mentor's rival's theory. When Japanese society asserts the homogeneity of Japan and China by claiming to be women's, it is completely ignored by the Japanese who enthusiastically support the alliance or identification of Japan with the US or the fact that Japan is a member of the Western developed world, and there is virtually no freedom

of speech in Japan.
In Japan, ostensibly, Western discourse has become all about discourse. The Japanese are unabashedly supportive of Western discourse and madly insist on their positive introduction into Japan. The Japanese claim that freedom of speech is guaranteed in Japan through the American style of constitution of Japan. On the other hand, most of the speech to China is negative, such as China is dictatorial, there is no freedom of speech, and there is no privacy. Some people point out that traditional Japanese society does not have freedom of speech like North Korea, but they are supposed to insist that Japanese society should thoroughly Westernize its free speech, or that Japanese society as a whole should thoroughly Westernize its modernization, and they are still enthusiastically supporting the Western super-gods.
To assert that Japanese society is a women's society is to strongly assert the social homogeneity and affinity between Japan and China, which has become emotionally intolerable to the Japanese, who are so focused on the West and view China as a strong enemy. The Japanese people, both leftists and rightists, blindly and repeatedly claim that Japanese society is a patriarchal male society that is similar to, or stronger than, the West, and that women are weak and discriminated against. While the right-wingers affirm and support patriarchy and the left-wingers argue for gender equality and against sexism, both left-wingers and right-wingers share a common view that their thinking is Western-centric and that Japan is a Western-style patriarchal society. There is practically no discourse in Japanese society other than that Japan is a patriarchal male society in the Western style. Claiming that Japanese society is a woman's style is simply ignored. Claims affirming the femininity of Japanese society or showing the strength of women and the weakness of men are, at best, only supported by Japanese society deniers who hate Japanese society and want to leave it, or have already left it. Both the left and the right in Japan share

a common and ardent support for a de-industrialization policy that seeks to make Japanese society as patriarchal as the West, or to affirm the claim that Japan is already patriarchal. In this respect, the Japanese have become obsessed with support for the policies of their superiors. The same is true of support for Western-style parliamentary democracy in Japan. The Japanese people are constantly affirming this. Whenever it is reported that Japanese politicians are engaged in closed-door politics, the Japanese people keep arguing that this is a bad idea and that they should be encouraged to westernize the practices of Japanese society so that they can have open discussions in a western way. Japanese politicians also openly endorse closed-door talks, avoid public statements of support, and verbally endorse Western-style parliamentary democracy. Professing that Japanese society is practically run by women is simply avoided in Japan.

The Japanese enthusiastically support and welcome the super-superiors and their policies, and do not allow themselves to adopt any other attitude. In Japanese society, China's long-awaited claim to be an ally of Japanese society, which is a women's society like Japan's, is no good. In this respect, the Japanese are no different in their mental structure from the North Koreans, who enthusiastically support and welcome their leader, the Kim family. Both of them are authoritarian women who are desperately attuned to their superiors (as superiors), united and flattered by them. Because Japanese society is feminine, it blindly and enthusiastically supports and conjectures about the westernization of Japanese society promoted by the superintendents and superiors. Japanese society has always been a woman's style and has not changed, and the claim that it will not change as a woman's style no matter how much we try to westernize it is simply an objection in Japan today.

In Japan, the only freedom of speech ostensibly "in support

of free speech" is granted. And ironically, there is no freedom of speech or freedom of dissent for the superiors in the substantive female social norms of Japanese society. In a sense, because the social norms of Japanese society are women's social norms that do not allow free speech and freedom of dissent to the higher-ups, the Japanese have no choice but to insist on freedom of speech by focusing on the higher-ups, the Europeans and Americans.
(First published May 2020)

On the Theory of Japanese Social Supremacy

Among the right-wingers in Japan, the nationalist right-wingers, who reject only the Japanese superiors, have a large share of power. The Japanese nationalist right believes in traditional Shintoism and Shinto shrines, and while they superficially compromise and obey the westernization of Japanese society and the domination of Japan by super-ogami Western countries and the coercion of Western culture on Japan based on that domination by super-ogami Western countries, they secretly reject and oppose it and insist on the importance of the social norms and values of traditional Japanese society. The Japanese nationalist right wholeheartedly affirms the emperor system as the supreme authority within Japan's superiors, identifies the Japanese people as subjects of the emperor, classifies the Japanese as superior and inferior, and recommends unilateral obedience with psychological unity to the inferior superiors. The Japanese nationalist right rejects party politics, preferring a purely dictatorial rule by other families in Japanese society, with no mixture of the emperor and his direct retainer, the officials. Alternatively, the Japanese nationalistic right is

oriented towards Japanese culture becoming a pure culture without the blending of other cultures. The Japanese nationalistic right affirms that the creation gods and ancient leaders and rulers of Japanese society were women. In this respect, it can be said that the nationalist right in Japan insists on and affirms the traditional femininity of Japanese society and its maintenance. However, they emphasize that the Emperor of Japan is a male, and they operate under the idea that the Emperor of Japan is the patriarch of the country and the subjects of Japan are his babies. The nationalist right in Japan has become an extension of the old-fashioned nationalist school and the theory of the revered expulsion of the Emperor and the expulsion of the barbarians, which has resulted in a view that is limited to Japan, a theory of the supremacy of Japanese society that boasts of Japan as the best society in the world, a theory of the uniqueness of Japanese society in the eyes of the rest of the world, a theory of the complete uniqueness of Japanese society, a theory of the domestic completion of Japanese culture, and an insistence on Japan's cultural self-sufficiency. For this reason, the Japanese nationalist right has been unable to take a broad view of the world's society and position Japanese society as a type of society among the many women's societies of the same quality and similar agrarian types that exist in Japan. The Japanese nationalist rightists insist that China and South Korea are different and distant societies from Japan, and do not admit that they are similar and homogeneous as women.

The Japanese, who once aspired to a Greater East Asian Co-Prosperity Sphere, had a notion that Japanese society was to some extent homogeneous with East and Southeast Asian societies, and therefore Japanese society sought to attain a leadership position within that society while considering East and Southeast Asia as fellow citizens. In a sense, they were trying to replace China, where Japan had been the ruler. In this respect, it can be said that at the root of the

Japanese consciousness, the awareness that Japan is of the same quality as East and Southeast Asia, that Japan should replace China as the leader and superior in East and Southeast Asia, and that the ideal is to disseminate, force, and entrench Japanese traditional social norms in East and Southeast Asia. This is related to the fact that the Japanese act as if they are superior to East and Southeast Asia, and act as if they are superior to the rest of the world. Japanese society is the best in the world, and Japan should spread its social norms to other countries around it to create a kind of ideal paradise and make Japan the center of that paradise. Also, if they saw Japanese domination as an alternative to Chinese domination, there is a perception of the commonality of Japanese and Chinese society and culture. In implementing the Greater East Asia Co-Prosperity Sphere, there must have been a certain degree of recognition of the socio-cultural commonality between East and Southeast Asia and Japanese society. However, whether or not there was a perception that they were the same women's style is another matter, but it is possible. However, if the national policy to realize the idea of a Greater East Asia Co-Prosperity Sphere was concurrent with the national policy to leave Asia and enter Europe, Japanese society may have been operating on the assumption that Japanese society was patriarchal like the Western countries.

Japanese social supremacy theory is an extension of the feminine mindset of thinking that you are the prettiest, nicest, prettiest, most important, and supreme being, and that you are conceited. The tendency for the Japanese to be overjoyed when praised and desirous of being pampered by people from other countries has something to do with their strong desire to satisfy their feminine sense of self-love. The Japanese social supremacy theory is the pinnacle of feminine narcissistic thinking, similar to the Chinese ideology of women's China, which arrogantly and conceitedly believes that it is the center of the world and

that the world around it should bow down to China. In Japan, there is still a strong belief among the people of Kyoto that Kyoto is still the spiritual center of Japan and the supreme being in Japanese society, and that Tokyo is just a low point. In this respect, Japanese social supremacy theory is a typical feminine way of thinking on par with Chinese thought in China, and it is proof that Japanese society is a woman's society and that the basic ideas and basic social norms are similar to those of China, which is also a woman's society. At first glance, this idea of self supremacy is similar to the Jewish electorate, which believes that they are special and chosen by God the Father. However, the Jews are fundamentally different from the agrarian and women's society of Japan and China in that they are a masculine nomadic people who believe in God the Almighty Father in heaven. In human society, both masculine and feminine societies have in common the tendency to pretend that they are the best. There is a difference between a masculine society and a feminine society in terms of having the same vain sense of self-importance. The masculine society is intoxicated by the sense of omnipotence that they are the strongest in the world, that they are the most capable of challenging and achieving anything, that there is nothing they can't do, and that those around them should adopt the most capable of what they say, and that they are free to argue against it, but attack it relentlessly. This is an extension of the idea that humans are the most evolved of all living things and that they control the natural environment as they see fit. In feminine societies, on the other hand, it is easy to be intoxicated by the ultimate sense of self-centeredness and self-love that the world revolves around them, that they are the most important, shining, noble and wonderful beings in the world, and that the world should be a servant, a servant, and not allow any rebellion. It is important to look at these differences in terms of recognizing and categorizing the cultural differences in the

world's societies. It is also important to consider how the superiors of masculine and feminine societies tend to be conceited and how they tend to view the subordinates they control.
(First published May 2020)

The Limits of Gender Comparisons of Social Status in Japanese Society

What should one's social status in a given society be measured by?
In this regard, there is a view that being in a position of leading others in various groups in society and being a representative of the group in control of the group is a high social status.
Alternatively, the idea that being socially influential, having everyone in society follow their values and social norms and listen to what they have to say, and the strength of social control and influence is the height of social status also holds.
Alternatively, it can be assumed that a person is a wealthy person who owns a lot of production equipment that is essential for the production activities in society, or money and wealth that can be easily obtained, and that he or she is economically wealthy and has the authority to manage and license the use of such assets.
Furthermore, the fact that they are able to sustain such a high social status is itself an evaluation point.
If we apply these measurement and evaluation points to Japanese society, we can see that in today's Japan, most of the executives and representatives of groups and organizations are men. Social norms are dominated by women. Wealth management is often done by women.

In today's Japanese society, it seems that social status is measured solely by the position of a representative in a collective organization. Is that right?
Even with the same representative, there is a representative with actual authority and a representative who is a puppet in the guise of a puppet. Or, they may be a representative on the outside, but within the group they are the one who listens to what another ruler has to say.
The reason why patriarchal society and patriarchal society are not the same is that in a woman's patriarchal society, men are the representatives of the family who go to the outside world, but at home, they are the weak and feminized members of the family who listen to their mothers and wives, and are dominated by women.
It would be inappropriate to perceive being an office holder or representative of a group of people as high in social status and without thinking about it as it is, given the patrilineal society of women. Or, considering that the Japanese men who hold positions in Japanese government offices and companies are all women and are effectively under the mental control of their mothers, it can be said that it is dangerous to define social status solely on the basis of position.
Considering that Japanese women control the social norms of Japanese society today, and that Japanese society has become a women's society, and that Japanese women are often in charge of managing assets and licensing the use of assets in the home and elsewhere, one can sufficiently argue for the strength of women's social status in Japanese society.
Social gender studies, such as the current feminist studies of Japanese society, argue that Japanese society is patriarchal and that it is only convenient to show that men are socially strong, and deliberately cover up indicators that show women's strength as inconvenient.
If there are no surprises to the superiors, Japanese women should be able to claim that they are strong as many times

as they want, and it is clearly unnatural that there are so many claims about Japanese women being weak and so few claims about Japanese women being strong. Isn't this the result of voluntary self-censorship and the ensuing voluntary control of speech in order to satisfy the superiors?
Isn't the occurrence of confusion between patrilineal and patriarchal societies in Japanese society, and the occurrence of the claim that patrilineal societies are patriarchal, also deliberately done for the purpose of discouraging the superiors who lead the patriarchalization of Japanese society?
Researchers in the field of Japanese society are voluntarily trying to discourage the patriarchalization of Japanese society through the policy of the European Union's entry into Asia. It's because the researchers are women.
In order to be liked by superiors and superiors, researchers in women's society naturally align their research results with the policies of superiors and superiors, and try to socially present research results that are convenient for the policies of superiors and superiors.
Researchers in women's society either dismiss research results that are contrary to the intentions of superiors or superiors, even if they have a strong ability to explain the current state of society well, and pretend that they have not done so at all, or they voluntarily suppress the promotion of such research and only conduct research that is easily accepted by superiors and superiors in order to gain an advantage by being liked by superiors and superiors.
(First published May 2020)

Domestic life and gender power relations in Japan

. For Japanese women, Japanese men have become a temporary tool for obtaining children of their own. For Japanese women, once they have their own children, child-rearing becomes the exclusive responsibility of women, and Japanese men are basically unnecessary. In this state, Japanese men are inferior to Japanese women, seen only as useful tools that bring economic income, handymen who perform chores in life, and servants. This is discrimination against men in Japanese family life.

In today's Japanese society, Japanese wives ruthlessly deny their husbands' desire for psychological dependence on their wives and their husbands' use of their wives as mothers. For the wife, the fact that the husband takes the wife's place as his mother is evidence of the husband's continued psychological dependence on his mother-in-law. The wife can't forgive her husband for treating her as a substitute for her mother-in-law. My wife wants to disassociate herself from her mother-in-law. The fact that a husband is psychologically dependent on his wife is evidence that he is a person on the side of his mother-in-law and that he sees his wife as an extension of his mother-in-law.

In addition, this way of life of a woman who treats her husband as a child and takes care of his life like a mother is a manifestation of a wife's spiritual superiority over her husband, and is essentially convenient for women in the idea of female superiority, but in Japan today it is a subject of denial. The way of life in which wives take care of their husbands' lives has been the subject of social condemnation in Japan due to the introduction of masculine Western feminism in Japan, which insists that women should be as active in society as men. In Japan, under the influence of Western feminism, the gender division of labor is viewed as sexist and hostile. There is an inconsistency between the tendency to deny the division of labor between the sexes and the traditional Japanese society that requires one of the

couple to be a full-time slave for life.
(First published May 2020)

Speech control in a masculine society and the speech control that masculine feminism brings to Japanese society

The idea that men are universally strong in the world, women are universally weak in the world, and misogyny is the global norm is taken by the super-superior Western countries. In women's Japan, there is no freedom of speech because they have to blindly follow what the super-superiors say.
Even in Western countries with masculine societies, free speech does not exist for a completely different reason than in Japan, a women's society. In the field of social gender studies in Western countries, there is a rejection of empirical scientific approaches based on liberal hypotheses. In this field, we are moving from an era of free thinking to an era of thought control. This shows that there are two sides to paternalistic thinking. In other words, there are two orientations: one towards the free independence of thought, and the other towards ensuring mental stability through faith in the ideas of the absolutists or religious people who have received their intentions. In masculine societies, these two orientations are either concurrent or interchangeable. Men prefer to be alone and independent, ensuring basic personal freedom of action, while wanting the constant watchfulness and protection of the Absolute in the meantime. Men have a strong desire to live independently, but on the other hand, they are psychologically insecure and difficult to live alone, and they are in constant need of a

presence to watch over them, protect them, and guide them. This is exactly why it is easy for men to become immersed in religious beliefs. For men, there is a constant need to choose between taking liberty and taking religious faith. Men basically try to balance the two, but prioritize one over the other depending on the moment. As it stands, the field of gender studies in masculine societies is once again in the era of religious belief. This is a paternalistic religious approach similar to traditional Christian beliefs, where theories as objects of belief are deliberately and artificially formed by social theorists and social activists who are like religious clergy or religious gurus, and are widely disseminated and evangelized in society as ideas as objects of religious belief, and if you don't believe them in a way that obeys the Father's instructions, you will be treated as an infidel or a heretic, and you will be socially annihilated. In this regard, the religious thought control approach is gaining strength in Western countries. This is another aspect of paternalistic masculine society. Even now, in Western countries, in the heyday of the liberal scientific approach, there are, at the same time, many devout followers of paternalistic Christianity. This illustrates the duality of paternalistic thinking. In other words, whether the emphasis is on free thinking or on paternalistic thought control. Equally masculine and paternalistic Jews, Muslim Arabs, Iranians, and Turks have similar tendencies. In a masculine society, there is a typical paternalistic control of ideas. This takes precedence over free speech. In this state, only free speech within the scope of paternalistic thinking and religious thought control is allowed. Apart from this, a masculine society does not allow the freedom to think feminine thoughts that fundamentally threaten masculine social norms. Western women are not allowed to take the women's way of thinking, and their thinking has become so masculinized that they no longer accept the women's way of thinking. This masculine ideology of Western countries has

given rise in Japan to the ideology of the super-superiors, the women's ideological police who look down on their critics. In the field of gender studies in Japan, we have fallen into a state of fourfold thought and speech control: the orientation of feminism in Western countries to restrict free scientific and empirical thinking based on paternalistic religious ideological control, the patriarchy of their own societies as the world's standard social norm, the fundamental disallowance of feminine thinking and the unrelenting promotion of women as men in the social norm of masculine societies, the incontrovertible unilateral coercion of ideas and the domination of the thought police by Western countries as super-superior based on the feminine social norm of mandatory servitude, and the unilateral coercion of the patriarchy of Japanese societies by the super-superior in their policy of "Leave Asia, Enter Europe". The freedom to point out and claim Japan as a woman's style, and the freedom for women to assert their superiority over men, does not exist at all, either in the domestic stage of the super-godly Western countries or in the domestic stage of the super-godly Japan. Gender research, both in Western countries and in Japan, is in decline or in principle impossible based on a free-thinking scientific approach. We need to consider where in the world we can ensure the freedom of such research. For now, as long as we stay in Japan, we can only wait for the free scientific approaches of Western countries to make a comeback in the field of sex difference research.

In the present situation, it is necessary to position Western feminism as a kind of paternalistic religion. Western feminism holds the perspective that male-dominated social norms are the global norm. It is based on this perspective that women are positioned as sexually vulnerable worldwide, and they are constantly clogged up to protect and give preferential treatment to such vulnerable women. They oppose sexism, deny the existence of sexism, and deny

liberal sexism research in a direction that affirms the existence of sexism. These religious clerics are forced by a paternalistic approach to follow as objects of faith to ideas artificially created in the eyes of the religious clergy, and are heretically interrogated if they do not believe. In Western feminism, the same pattern of thinking as the former Christian heretical interrogation is being replicated intact.

. (First published May 2020)

Women's Society Japan and Science

Japanese science is a woman's style. In Japan's graduate schools of science and technology, there is a traditional system where disciples study and inherit their masters' precedents in a desperate attempt to learn from them, and the system of seniority and juniority where the oldcomers are unconditionally treated as superior to the newcomers. Japanese women's science is subjected to strict conjecture and attunement to the research styles and new findings of Western countries as super superiors, and the research is conducted in the way of women's thinking patterns in Japanese universities. The reason why original research is so popular at Japanese universities is because it is a style of research recommended by the Western countries with super-superiors, and because original research is basically a masculine style of research based on the challenge of exploring unknown areas. However, even in women's fashion in Japan, fine adjustments and minor improvements are made to match the trends in social conditions at the time, and this is a fine, detailed, micro originality that is a far cry from the macroscopic originality of the masculine. This micro-originality is something that masculine Western countries are not good at, and it has become an advantage

for women's Japan and China and South Korea to show their competitive edge in the field of science. In the science that has been advanced in Western countries, it is essential to have a masculine view of the object of study. Women's thinking, on the other hand, dislikes this, and essentially prefers to be included as an object of love and psychological union with the object of study. Masculine scientific thinking is inherently not understood in a feminine society. Today's science in Japan is the product of a strict conjecture and psychological congruence with the Western countries by an authoritative superintendent, and when the masculine Western countries recede worldwide, scientific research in women's Japan will disappear.
(First published May 2020)